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Zionist Questions CJFWF On Representing Jewry

National Jewish Post
NEW YORK—A leading U.S. Zionist publicist last week challenged the claim of the Council of Jewish Federations and Welfare Funds to be "the national association of organized Jewish communities."

The challenge was made by Dr. S. Margoshes, writing in his English column in the DAY, Yiddish daily. Margoshes is chairman of the committee on public information of the Zionist Organization of America.

Responding to the semi-annual report of the CJFWF, Margoshes asked the organization to list the Jewish community councils affiliated with the CFWF, which represents nationally the 300 local federations and welfare funds of the U.S. Jewish community.

HOW MANY

He asserted that although he had not seen a list of the constituents he believed there were "very few Jewish community councils on that list." Margoshes reference to Jewish community councils stemmed from discussions in the ZOA on "democratizing" the federation and welfare funds. ZOA leaders, notably the late Daniel Frisch, believe a more democratic American Jewish community can be built around Jewish community councils, which are not fund-raising agencies.

The ZOA publicist said that the American Jewish community had a right to know "who are its rulers" and by what process they made the claim.



DR. S. MARGOSHES
Who Appointed Who?

"If the Council of Jewish Federations and Welfare Funds wishes to make its decisions by virtue of the mandate given it by the big donors, why cannot that simple fact be stated," he wrote.

WHAT GROUNDS?

"If, on the other hand, the CJFWF has the ambition to represent the entire Jewish community, that too should be stated, along with the grounds justifying such ambition."

He declared that the CJFWF had "staked out" an area of Jewish endeavor of crucial importance both to American Jewry and to Israel.

"Maybe the job can be done by the CJFWF," he added. "But aren't we entitled to know by whose authority the Council has undertaken such a great and crucial task?"

SOVIETS ORDER FIRST REPORTED BAN ON JEWISH ACTIVITIES

ROME—The first report of a ban within Soviet Russia on Jewish activities emerged last week.

The Rome correspondent of the Jewish CHRONICLE of London reported that Soviet authorities have banned all Jewish activities in Mukacevo, an industrial city in the Carpathian Ukraine.

He reported receiving his information from the former president of the Mukacevo Jewish community, who recently escaped to Austria. Before World War II, Mukacevo was a center of Orthodox Judaism. Most of its 10,000 Jews were murdered by the Nazi butchers.

The Rome correspondent also reported that more Jewish members of the former Hungarian Socialist Democratic Party were arrested in the recent purge of Socialist leaders in Hungary. Four Jewish Socialist leaders had been arrested earlier this month by the Communist regime.

ATHEIST'S DAUGHTER TURNS CATHOLIC, SAYS UNAWARE JEWS HAD A RELIGION

PARIS—A 15-year-old Parisian Jewish school girl who recently became a Catholic said last week that she had not known that Jews had a religion.

The Paris correspondent of the Jewish CHRONICLE of London reported that the girl became a convert without the knowledge of her parents. The conversion took place during a holiday visit by the girl to the Riviera.

Asked about her action, she said she had been influenced by two older school companions who were devout Catholics. She said that the companions, unlike her parents, believed in God.

Israel Announces Ban On Pleasure Driving

TEL AVIV—Pleasure driving will be banned entirely after Oct. 1 in Israel in the Government's widening struggle to conserve foreign exchange.

The Jewish CHRONICLE of London also reported that severe restrictions will go into effect at the same time on use of autos for professional and business purposes.

The annual saving from the new austerity measure is expected to be around \$2,500,000. Buses, taxicabs and trucks are not included in the restriction orders.

NOT ON SABBATH

The report said that no ban has been imposed on motoring on the Sabbath.

There are only 8,600 private autos for Israel's million citizens and the order will affect mainly the wealthier class.

A new unemployment problem developed from an earlier and much-disputed Government move—rationing of clothes and footwear. Some 2,000 workers in those industries have lost their jobs because of the tight clamp on sale of those products.

FACTORIES TO CLOSE

Most textile and leather factories have switched from full to part-time production. Weaving and spinning plants may be forced to shut down within a few months.

Meanwhile popular, as well as merchant, resentment continued to mount against the austerity extensions. Spokesmen for the merchants, who staged a two-day strike in some of Israel's larger cities, are fighting for a greater mercantile voice in rationing.

NOT THIS WAY

Dr. Bernard Joseph, Minister of Supply, by-passed an inquiry committee when he granted an extra 10 points per person to buy clothing. The inquiry committee was set up by the Government in a bid to end the merchants boycott of the rationing program.

The annual allocation is 45 points for leather goods. Fifty points must be turned in for a pair of men's shoes. For repair, seven points must be yielded for soles and two points for heels. That means that the average Israeli citizen will not be able to buy a new pair of shoes before early 1951.

Similar point arrangements cover clothes but do not, as Israel wags put it, cover very much of the average Israeli.

ISRAELI COMPLAINING

Many Israeli are beginning to complain openly and loudly, as much for the time they must spend in queues as for the tough regulations.

Montreal Jewry Seeks Formula To Avert Separate Class Plan In Schools For Jewish Children

MONTREAL, Canada—The Canadian Jewish Congress is seeking a formula to avert the necessity of separate classes for Jewish children in public schools because of absences on the High Holy Days and other Jewish Holidays.

The separate classes were proposed by the Protestant school authorities who control the schools attended by the Jewish Jewish day schools."

The education of the Jewish children is arranged for through special contracts between the Protestant School commission and the Canadian Jewish community, whose instrument is the Canadian Jewish Congress, he said. In many schools classes are predominantly Jewish and the absence of the Jewish children has created a pedagogical problem. The school authorities felt that the only way to solve the problem was to place the Jewish children in separate classes, so that their absence for Jewish Holy Days would not "disrupt the line of studies during the Holy Days and festivals which are official recognized in the terms of the Protestant Commission's contract."

HOW IT WORKS

Rozensweig said that under terms of the British North America Act of 1867, Catholics and Protestants in Canada were given special privileges in respect to school systems.

There is a Catholic school commission in Quebec and a Protestant School commission and "there are no other school systems officially subsidized by the State through the taxes imposed for their support," Rozensweig said. He added that some private schools operate in Montreal "as well as a number of excellent

13 OFFICIAL DAYS

Rozensweig said there were 13 such officially recognized days. "At the present time, the Canadian Jewish Congress is conferring with representatives of the Protestant School Board, in order to find some sort of formula which will eliminate the necessity of putting all the Jewish children in separate classes," he reported. "We recognize the fact that while the effect is to segregate the Jewish children, the school board does not necessarily entertain the desire to effect segregation in its accepted sense."

Israeli Army Moves In To Mop Up Raiders

JERUSALEM (WNS)—The Israeli Army, in a large-scale mopping up operation aimed at clearing the southern Negev desert of marauding Bedouin tribesmen, has killed ten of the infiltrators.

Mpls. Symphony Drops Thursday Concerts for Jewish Patrons

National Jewish Post
MINNEAPOLIS—Because of "voluminous objections," there will be no repetition in the coming Minneapolis Symphony Orchestra season of Thursday night concerts for Jewish music lovers, it was revealed this week.

Last season the orchestra arranged several Thursday evening concerts following pleas by spokesmen of local Jewish symphony patrons that some night other than Friday be designated as symphony night occasionally.

The 1950-1951 season will be a Friday evening concert schedule, manager Arthur J. Gaines told The POST.

Dr. Albert G. Minda, spiritual leader of Temple Israel in Minneapolis, told orchestra officials last year that Jewish concert-goers had been forced to forego concerts because of the Friday evening scheduling. The subsequent arrangements for a few Thursday evening concerts was provided over non-Jewish opposition.

Gaines said that out-of-town college students and out-state organizations vehemently protested the change, adding that "The Thursday night date proved unpopular and we could no longer withstand the objections to it."

Dr. Minda and Rabbi W. Gunther Plaut of Temple Mt. Zion in St. Paul, told The POST that no immedi-

ate steps were contemplated in regard to concert schedules for the coming season. Both had advocated the original proposal for some non-Friday concerts.

"We haven't given up hope, however," Dr. Minda said. "In the course of a long-range endeavor we may be enabled to achieve a mutually satisfactory arrangement."

Only two concerts for the coming season are set for nights other than Friday. Both are slated for Saturday evenings. It was understood, however, that the two Saturday concerts were arranged for reasons unrelated to the requests of Jewish music-lovers.

New York

ZOA FINALLY UNDERTAKING
SIMPLE, SPECIFIC, NEEDED TASKS

By M. Z. FRANK

HERE are three main aspects of educational work the Zionist Organization of America can and ought to do: (a) a good periodical; that the ZOA has not had since Louis Lipsky's days; (b) organizing program, lectures and discussions for regions and districts; that is fairly well done under Carl Alpert's directorship and could be done a great deal better if he had a larger staff to work with; some good work is being done on a regional level; that department must be given the opportunity to grow and expand, and in order to be able to do its work well, it should not be loaded with too many varied jobs; (c) cultural relations with Israel; some of it until recently was done by Carl Alpert, but it is the kind of a job which needs to be done by a special department, with a director and a staff; Harold Manson has been appointed by ZOA president Benjamin Browdy to do that work.



FRANK

We have no guarantee that Israel will in the near future produce a new Bible or even a new Yehuda Halevi. Still less can we count on a new Babylonian Talmud produced in America. I don't take that talk seriously—in fact, I am always suspicious of the motives behind such talk. But there is a fairly intense cultural life going on in Israel; there is a Hebrew press; there is a Hebrew literature; there is a Hebrew theater; there are schools and colleges; American Jews ought to be made acquainted with the cultural life in Israel. There is a certain amount of cultural life in American Jewry, in fact, its cultural level is quite high. There is also a certain amount of specifically cultural life in America (about which my views are not as flattering as those of some people). Israel ought to be made more familiar with it.

Here is a logical job for the ZOA. Of course, if the ZOA won't do it, somebody else might—or it won't be done. The American Fund for Israel Institutions has done a great deal in this respect. There is no reason why Jewish educational institutions in America should not engage in some cultural projects in Israel on their own. I don't believe in monopolies in such work. But there is a certain type, and a certain, very substantial amount of such work to be done which only a mass organization like the ZOA can do.

THE RESOLUTIONS adopted at the ZOA convention in Chicago

in July cover only part of what ought to be done or of what Harold Manson originally planned to do. But the resolutions do constitute an important beginning—that is, if they are implemented. Following are some passages:

"... we shall establish and carry forward a thorough program of cultural and informational services, both in the United States and in Israel, which shall link both Jewish communities to their common heritage and which shall enable them to gain encouragement, inspiration and new ideas from one another."

Let's stop here to catch our breath. "A thorough program" sounds very ambitious. "Link both communities to their common heritage" etc. is pretty general and may mean anything.

NOW COMES something more concrete:

"The newly-established American-Israel Information Service should effectuate such a program by

(a) sponsoring exchange activities through which Israel students shall be enabled to come to the United States for special studies and through which American students shall find it possible to study in Israel;

(b) establishing a system of work-vacation in Israel for American Jewish college students, whereby some of our young men and women may spend their summer vacations working on projects, especially those of the ZOA in Israel; and organizing this important activity on a community basis, so that our districts and

THREE ADDED TO JTA BOARD;
ONE IS LOCAL WEEKLY OWNER

NEW YORK—(WNS)—Leigh Danenberg, editor and publisher of the Sunday Herald of Bridgeport, Connecticut, L. H. Frisch, editor of the American Jewish World, Minneapolis, and Michael Nisselson, president of the Amalgamated Bank of New York, have been elected to the Board of the Jewish Telegraphic Agency, it was disclosed here this week.

Nisselson has for many years been active in a number of civic and communal organizations. He is a member of the national executive and administrative committee of the American Jewish Congress and one of the members of the organization's Commission on Law and Social Action. He is a member of the American Academy of Political and Social Science and of the Midcentury White House Conference on Children and Youth.

Danenberg was a reporter for many years prior to becoming editor and publisher of the Sunday Herald in 1929. He is a board member of the leading social and philanthropic organizations in Bridgeport.

Frisch is one of the veterans in the field of Anglo-Jewish journalism and a prominent figure in his community. He is treasurer of the American Association of English-Jewish Newspapers and member of Zionist, religious, social and philanthropic organizations in Minneapolis.

By appointing Manson to the job and enabling him to work out his plans, Browdy has taken a step in the right direction. He is on the right track. But it is not an easy track to follow.

TO BEGIN WITH, the ZOA must realize that it does not enjoy any monopoly. It is in a free competitive market insofar as any work for Israel is concerned. There may be a chance for the Zionist movements in general, and for the ZOA in particular, to get some sort of concession—not a charter—for work in which it has proved some usefulness in the past. But in new fields, such as cultural relations with Israel, it will first have to prove itself. On the whole, Browdy understands these things well, and means to render service before he asks for recognition. But the implications of that understanding are intricate and difficult.

To be able to carry out effectively even part of the program envisaged in the above-quoted resolutions, one or both of the following steps will have to be taken: establish cooperation with the Cultural Department of the Jewish Agency and with the American Fund for Israel Institutions; place the whole task under the supervision of an exceptionally strong committee which may have to raise funds on its own to finance it. It is a task which ought not to be below the prestige of Dr. Abba Hillel Silver to handle—without prejudice to any other tasks in the Zionist movement he may be called upon to assume in the near future.

And just as it may be advisable for the ZOA to cooperate with the American Funds in carrying out cultural projects, it may be even more so to call upon the American Technion Society to help select American technicians to carry out the projects worked out by Abe Redelheim.

WHEN HAROLD Manson was in the Jewish Agency, working with Silver, he worked on a plan for establishing and maintaining cultural relations between American Jewry and Israel. I don't know why the plan was never discussed in the public press, but I first heard of it a year after Harold left the Agency, when he read portions of it to me.

When Browdy appointed Manson to head a department of cultural relations at the ZOA, he took the old plan and reshaped it to suit the ZOA.

It is worth a discussion in a separate column.

Memorial Rites Set
For Rabbinical Leader

National Jewish Post
CHICAGO—Representatives of national rabbinic bodies will attend a city-wide memorial meeting in memory of the late Rabbi Elezer Reuvin Muskin. The occasion will be marked Sunday at the Beth Hamedrosh Hagadol, Anshe Dorom here, where Rabbi Muskin was spiritual leader for 32 years.

The assemblage is being held in accordance with an ancient Jewish tradition of sponsoring eulogies for renowned scholars during the 30-day interval following death.

Rabbi Eliezer Silver, president of the Union of Orthodox Rabbis, heads the list of celebrities who will speak at the memorial.

Cantor In Chicago:
Gets Fund Boost

CHICAGO — (NJP) — Eddie Cantor, just back from a trip to Israel, stopped off in Chicago last week to drum up \$1,315,000 more in contributions.

Reuben L. Freeman, general chairman of the 1950 combined Jewish Appeal, said that with the money Cantor had helped raise, nearly \$7,000,000 has been contributed in this year's Chicago drive.

Israel Elected
To Major UN Unit

GENEVA—Israel has been elected to a major policy-making body of the United Nations for the first time. The Jewish Republic was chosen a member of the Social Committee of the UN Economic and Social Council.

ECOSOC determines UN policy on such issues as the welfare of refugees, stateless persons and similar problems.

Israel Polio Cases
Drop Sharply In July

JERUSALEM—The number of cases of poliomyelitis in Israel dropped from 20 in June to 23 in July.

The Israel Ministry of Health reported that the drop did not mean the danger was past. It said all anti-polio precautions will be continued.

An Open Letter To School Superintendents

Will your students be among the hundreds who this year will learn of the American and world Jewish community through the living pages of The National Jewish Post?

Before the school year is out, every facet of Jewish life and experience will have made a march through the pages of The National Jewish Post. There is no better way to teach our youth the intricacies and the needs of the adult Jewish living for which you are preparing them.

Every year more and more school directors discover that the NJP is the answer to their quest for stimulating class room material which has its own intrinsic attraction without the necessity for more or less artificial stimulation.

Write today for further information to The School Department, The National Jewish Post, Box 1633, Indianapolis, Ind.

Sincerely

FRANK GROSS

Blaustein Wins Hands-Off U.S. Jews Stand From Ben-Gurion

AJCOMMITTEE LEADER AGAIN WARNS ISRAELI

National Jewish Post
NEW YORK—President Jacob Blaustein of the American Jewish Committee returned from Israel this week with a major victory in persuading top Israeli officials to accept the AJCommittee view on the nature of the relationships that should exist between the Jews of Israel and of the United States.

Blaustein, on departing, said that he thought U.S. Jewry would raise a "good part" of the \$1,500,000,000 which Israel has projected as its needs for the next three years.

It was assumed that Blaustein had made some commitments in support by the powerful non-Zionist AJCommittee for the projected loan. Of the total, one billion dollars is expected to be raised in the United States, but details are to be worked out at a meeting in Jerusalem Sept. 3.



Top officials of all major U. S. BEN-GURION fund-raising agencies will attend. (Details on this page).

The AJCommittee victory in public relations came at a luncheon given by Prime Minister David Ben-Gurion in Blaustein's honor. Blaustein came to Israel at the personal invitation of Ben-Gurion, the second such visit. Leading Israeli officials attended the luncheon.

Ben-Gurion used the occasion to emphasize the new policy of Israeli Jewish leaders on the issues of the nature of aid to Israel to be expected from American Jews and the terms on which Israel expected American chutzim (pioneers).

Last month, Ben-Gurion told a meeting in Israel of envoys to other Jewish communities that warnings to western Jewry to pack up and leave for Israel "while there was still time" were "complete non-sense" and ordered an immediate end of those tactics.

At the luncheon, the Prime Minister said there had been confusion and misunderstanding on the issues.

FRIENDSHIP VITAL
"These misunderstandings are likely to alienate sympathies and create disharmony where friendship and close understanding are a vital necessity," Ben-Gurion said.

"The Jews of the United States as a community and as individuals have only one political attachment and that is to the United States of America," he added. "They owe no political allegiance to Israel."

Spelling it out in terms that could not be misunderstood, Ben-Gurion said that "We have no desire to interfere in any way with the internal affairs of Jewish communities abroad."

RESPECT RIGHTS
"The Government and the people fully respect the right and integrity of Jewish communities in other countries to develop their own mode of life and their indigenous social, economic and cultural institutions in accordance with their own needs and aspirations," he told Blaustein.

Emphasizing another theme of his speech to the Israel envoys, Ben-Gurion said that "any weakening of American Jewry and disruption of its communal life, any lowering of its sense of security

and diminution of its status is a definite loss to Jews everywhere and to Israel in particular."

Noting that Israel's success depended to a considerable extent on the cooperation and strength of the American Jewish community, the Prime Minister added a specific conclusion which marked a major new development in Zionist theory.

ABSOLUTELY NOT
"We therefore are anxious that nothing be said or done which could in the slightest degree undermine the sense of security and stability of American Jewry."

On the broiling issue of chutzim, Ben-Gurion said that Israel badly needed the special skills and democratic outlook of American Jews but insisted that "the decision rests with the free discretion of each American Jew himself; it is a matter of his own volition."

According to the World Wide News Service, Ben-Gurion lauded Blaustein as "one of the finest

examples" of American Jewry's tradition of aid to Israel and expressed the hope that talks with the Baltimore Jewish leader "will lead to even closer cooperation between our two communities."

NO EXILE FOR U.S.

Replying, Blaustein said that American Jews vigorously repudiate "any suggestion or implication that they are in exile." He said American Jews feel at home and secure and he warned that if America failed, "there will be no future anywhere in the world and the very existence of Israel would be problematical."

Blaustein thus brought directly to the leader of Israel Jewry an attitude which has been growing steadily even among American Zionists and which has won more support in the U.S. Jewish community during the past year.

BOTH WAYS, PLEASE
Assuring Ben-Gurion of the readiness of American Jews to help make Israel secure, Blaustein added that "we must, in the true spirit of friendliness, sound a note of caution, for Israel must recognize that the matter of goodwill among citizens is a two-way street; that Israel must also take responsibility in this situation—responsibility in terms of not affecting adversely the sensibilities of Jews who are citizens of other states by what it says or does."

CJFWF SENDING THREE MEN TO BILLION DOLLAR ISRAEL MEET

National Jewish Post
NEW YORK—The Council of Jewish Federations and Welfare Funds is sending three delegates to a major meeting of American Jewish and Israeli fund officials in Jerusalem early this month.

The meeting which is scheduled to get underway Monday reportedly will deal with plans suggested by Prime Minister David Ben-Gurion to float a world wide loan of \$1,500,000,000 with one billion of that amount floated in the United States.

TOP THREE GOING
The CJFWF is sending Stanley Myers of Miami, its president, Philip Bernstein, associate director, and Julian Freeman of Indianapolis. Freeman is chairman of the committee on unified and stable fund-raising of the CJFWF, which represents the 300 local federations and welfare funds of the American Jewish community.

The United Jewish Appeal delegation will be headed by Henry Montor, executive director of the 1950 drive. The Joint Distribution Committee will be represented by Dr. Joseph Schwartz, Monroe Goldwater, Moses J. Leavitt and Harold Linder.

Benjamin Broway, president of the Zionist Organization of America, Judge Morris Rothenberg, chairman of the United Palestine Appeal, and Ellis Radinsky will represent the UPA. The JDC and

the UPA are the two largest constituents of the United Jewish Appeal.

THE INVITATION
The invitations to the agencies to send representatives was extended by Prime Minister David Ben-Gurion and Berl Locker, chairman of the Jerusalem section of the Jewish Agency.

The meeting is expected to include the largest group of representatives of Jewish fund raising groups ever gathered for such a meeting.

A new \$2,500,000 road linking Tel Aviv and Hathanya, the greatest road-building project since establishment of the Jewish State, has just been opened.

TEMPLE BID FOR ZONE CHANGE TO EXPAND POSTPONED BY CITY

National Jewish Post
MINNEAPOLIS—The Minneapolis planning commission has postponed decision until Sept. 28 on a request by the Temple Israel that the city vacate 191 feet of a public alley to enable the congregation to pursue its enlargement program with facility.

Minneapolis' only Reform Temple, situated at the junction of Emerson Avenue South and Twenty-fourth street, owns 205 feet of land on Emerson Avenue South and 205 feet on adjoining Fremont Avenue South. The frontage is separated by the city-owned alley.

READY TO PARLEY
Congregation officials have offered to consign to the city from Temple property sufficient land for an L-outlet to the remainder of the alley. The Temple has likewise promised to assume the financial obligation of preparing the new alley in exchange for the 191 feet of city property.

Attorneys for the congregation told the planning commission that temple Israel requires an immediate expansion of its present facilities in order to adequately accommodate its membership. The present alley contour renders impossible the erection of a continuous addition to the main building. Area property owners through their attorneys contended that the L-shaped outlet would prove hazardous for both drivers and pedestrians. They cited a further objection to the alley which in its new form would of necessity run alongside neighborhood windows.

SECOND TIME
The commission disallowed an analogous request by Temple Israel in 1944 due to similar objections.

Dr. Albert G. Minda is the rabbi of Temple Israel.

The Best Features Are In
The National Jewish Post

Anti-Semites Smear Independence Hall

PHILADELPHIA (WNS)—The walls of Independence Hall, national shrine, have in recent weeks been a medium for anti-Semitic activity.

Some weeks ago it was noted that the walls were cluttered with crayon markings such as "Kill the Jews," "Don't Buy from Jews," and "Jews are Communists." The foul inscriptions were washed off by the superintendents of the building but they appeared again the next day and have been appearing almost regularly since then.

A complaint has been filed with the Police Department by the Jewish Community Relations Council and the police promised an investigation. Police Superintendent Howard P. Sutton has issued an order to his force that every effort be made to track down the responsible elements.

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WRITE FOR 1950 CATALOG



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READY TO
Heat-Eat-Enjoy

Latest Kosher Restaurant In Boston Seems Likely To Prosper

By HARRY CUSHING

National Jewish Post Correspondent

BOSTON—(NJP)—Boston Jewry's latest bid to maintain a kosher restaurant promises to be a success.

The four-month-old Zion Kosher Restaurant, which has the official support of the Associated Synagogues of Boston, is located in the heart of the garment district and within walking distance of most business places in the Boston downtown area.

A number of attempts have been made in past years to maintain a kosher restaurant in Beantown but all have failed. The last such effort was made by the Boston Council of Young Israel which had to give it up after a valiant attempt.

Max Hoffman, president of the Associated Synagogues, told The Post that the organization is not subsidizing the restaurant. The salary of Rabbi Henry Fish, the mashgiach (supervisor of kashrut) is being paid by the Associated Synagogues, in which most of Greater Boston's Orthodox, Conservative and Reform synagogues hold membership. Rabbi

Fish is serving under general instructions from the Vaad Harabonim, the Orthodox rabbinic wing of the Associated Synagogues.

Hoffman was emphatic in his prediction that the Zion Kosher restaurant would stay in business. He said that all previous efforts, especially that of Young Israel, were accompanied by elaborate establishments. He said the Young Israel restaurant had expensive fixtures and elaborate detail, as well as a large staff, including a hostess. With such costs, it was difficult for the restaurant to stay in business, he said.

Fixtures in the Zion restaurant are on a moderate level, although the establishment is furnished in excellent taste and is attractive to the most discerning patron.

Asked what the Associated Synagogues are doing to promote patronage, Hoffman said a constant and continuous program of public relations is underway. During the first four months of the restaurant's ex-

istence, rabbis have been encouraging congregants to patronize it.

Hoffman said that business had dropped off during July and August but added that the summer dip had been anticipated. He said business had been excellent before the summer dip and that it would improve with the return of cooler weather.

Hoffman was asked whether the Associated Synagogues were prepared to subsidize the restaurant in the event of a deficit. He replied there would be no financial subsidies. He said the Associated Synagogues is doing all it can to promote the venture, except for financial aid.

He said he believed there would be no need for financial help because the restaurant could be self-supporting.

Greater Boston has a large number of restaurants, cafeterias and delicatessens which serve "Jewish-style" foods and cater almost exclusively to Jewish customers but non profess to be kosher in the kashrut meaning of the word.

I Think As I Please

SERMON AT SUMMER SYNAGOGUE SEEN IN SNEEZY SIGNIFICANCE

By CARL ALPERT

EVEN a leisurely vacation trip has resulted in the garnering of numerous notes of Jewish interest—so numerous that they are here crammed into one column and summarily disposed of. It would never do to continue discoursing far into the winter on the basis of summer observations. There is only one exception. The visit to Camp Tatzofeh, a truly unusual Zionist youth camp, at Wappingers' Falls, New York, will be treated at length on another occasion, for the project lends itself to sober and serious comment.

But now for the lighter summer notes. At Bethlehem, N. H., we found a magnificent and splendidly kept up synagogue for the summer residents. We heard that beneficiaries of a national Hayfever Relief Association, who were spending some time in Bethlehem, "earned" part of their keep by work around the synagogue. Young Rabbi Landau chose as his theme on our Sabbath the appropriate text: "I will lift up mine eyes unto the hills from whence cometh our help." The hay-fever ridden congregants were sure he meant the White Mountains.

Near Cobleskill, N. Y., are the impressive Howe Caverns, deep underground. The guide book reported that they had been first discovered by a Jewish peddler, Jonathan Schmul, who lived in them before the French Wars. Our underground guide made no reference to this fact, but with one eye on the composition of the tourist throng, remarked that a striking section of eroded rock looked like strudel.

FINEST JEWISH atmosphere we found at the kosher Fern Inn, Onset, Mass., on Buzzards Bay. Patriarchal Rabbi Aaron Gorowitz (Age 82) successfully defended orthodox Judaism with vigor and valor in every verbal joust.

Synagogues held a fascination for us. At Old Orchard Beach, Maine, the house of worship is known as the International Synagogue, because so many of the summer congregants come from Canada. In Wilmington, Mass., on the Shawheen river, we visited the sturdy structure which had been erected by the personal man-

ual efforts of the sixty-odd families who compose the summer colony. Over a period of weeks every man, woman and child in the colony participated in the ditch-digging, cement-pouring, hammering, sawing, painting and all the other activities necessary. When completed, the building was truly a community project. Like most summer synagogues it is boarded up for the greater part



ALPERT

Cook County Board Ok's Holy Days

CHICAGO (NJP)—The Cook county board of commissioners voted last week to give the county's Jewish employees holidays on Sept. 12 and 13, for Rosh Hashonah, and Sept. 21 for Yom Kippur.

of the year.

Even Cape Cod has its summer synagogue, at Hyannis, Mass.

WHO ATTENDS synagogue during vacation? Only those who normally attend back in the city during winter months, we surmised. The evidence seems to indicate otherwise, however, almost everywhere we went. At Nantasket, Mass., the synagogue is always filled to capacity, and some Saturday mornings it was necessary to turn away anywhere from 20 to 50 worshippers. Men and women who had not been near a synagogue since last Yom Kippur, have been attending regularly in July and August, we were told. Why. Because they have nothing else to do with their time? Because the services seem more attractive in a new atmosphere? Because back in the city their unexpected appearance would cause comment, whereas out here they could inaugurate a new habit without any pointing of fingers? I think there is something to the latter hypothesis. Rabbis will find, I believe, that many members of their congregation are mentally prepared to come to synagogue weekly, but are afraid of being conspicuous during the first few weeks of their appearance.

AT BURLINGTON, Vermont, we visited Saul Spiro, former executive director of the ZOA, and his family. At Lawrence, Mass., we spent time with Rabbi Hershel Levin who doesn't permit members of his congregation to forget their Judaism. He hunts them out in their summer cottages and resorts and conducts his parish calls with equal dignity in bathing trunks or high silk hat.

No matter where we went, it appeared, Yiddishkeit trailed us. Even as we speeded over the beckoning stretches of the Wilbur Cross Highway in Connecticut, and stopped to offer assistance to a motorist in distress, the stranger turned out to be none other than—Rabbi Atkin of New York City!

A new factory to manufacture steel wool in Israel both for local consumption and for export is to be opened soon near Tel Aviv. The company setting up this factory is composed of Israel and American Jewish investors.

2 Chicago Synagogues Join Forces To Build Big New All-Day School

By EARL KLEIN

National Jewish Post Correspondent

CHICAGO—(NJP)—A \$350,000 building to house a Jewish all-day school for two northside Chicago congregations will be built within a few months, it was announced last week.

The two-story building, with facilities for 300 students, is scheduled to be completed within a year.

The cooperating synagogues are Lake View Anshe Sholom and Congregation Anshe Mizrach. Currently Anshe Mizrach sponsors a day school for 100 students from kindergarten through fourth grade. Anshe Sholom operates an afternoon Talmud Torah. Both are Orthodox.

COMPLETE SCHOOL

Rabbi Menahem B. Sacks, executive director of the Associated Talmud Torahs, with which the schools are affiliated, said that within four years, the Anshe Mizrach school, which has added a grade a year since establishment, will have a complete elementary school of eight grades.

Nearly 700 students are attending Chicago's four elementary Orthodox day schools, Rabbi Sacks predicted that an additional 200 will be enrolled by the time the projected new building is finished.

The schools operate on a six-hour day, from 9 a. m. to 3 p. m. Subjects are alternated as to language, with English courses following Hebrew courses, and so on. Two or three of the hours in all are devoted to Hebrew studies.

IDEA GAINING

Rabbi Sacks said the day school was catching on in Chicago and that the idea was begin-

ning to take hold with more and more Jewish parents.

He scoffed at critics of the day school program, asserting that "our schools are not parochial in any sense of the word. We use only the most progressive methods. All our teachers are competent and licensed. We don't believe that modernism and tradition must clash. In the day school, the student is taught his Americanism and Judaism as part of one integrated program."

He revealed that most of the objections received by the group comes from European-born parents who "are afraid their children will not receive the proper American training. American-born parents on the other hand aren't so jittery and self-conscious."

THIRD GENERATION

"In fact, we have some third generation American children in our schools," he said.

The new school will have a gymnasium, dining hall and auditorium seating 350.

The Associated Talmud Torahs also announced that the Anshe Doron day school on the southside will soon move into a new building. The school opened a year ago and has a kindergarten and first grade.

PANIC-STRICKEN LIBYAN JEWS POURING INTO TRIPOLI HAVEN

TRIPOLI—A growing panic among Libyan Jews has sent them by the thousands to Tripoli where they are desperately pleading with Jewish organizations for immediate transport to Israel.

The rush to Tripoli, where police protection is adequate, dates from a pogrom in November, 1945 that swept Tripolitania. About 300 Jews were murdered and hundreds wounded.

WANT OUT NOW

Since then, anti-Jewish feeling among the Arabs has been heightened by the defeat of the invasion of Palestine. Libyan Jews by the hundreds have been selling their businesses and leaving their homes.

Tripoli is not enough for them, however. In 16 months, the country, now under British administration, reverts back to the Arabs and the Jews are terrified.

JDC TRYING

Joint Distribution Committee officials have been trying to cope with the problem. They report that 20,000 have been helped to

leave but that 15,000 more have come in.

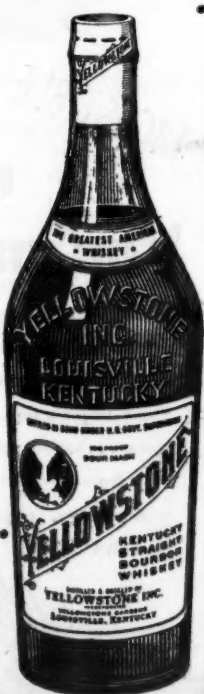
JDC officials said that a drop in funds from the United Jewish Appeal had forced deep cuts in their operations but that they hope to get all the Libyan Jews to Israel.

A cornerstone was laid at historic Saesarea in Israel for what is planned as a modern industrial center near the Haifa-Hadera highway. A new colony founded in Sharon Valley was dedicated in memory of the late Taganah commander, Eliahu Golomb, and will be known as "Nir Eliahu."



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One Council Member Quits Baltimore Funds OK Joint Drive Despite Protests From Council

By GERTRUDE HIRSCHLER
National Jewish Post Correspondent

BALTIMORE—(NJP)—Despite objections from the local chapter of the American Council for Judaism, the two fund-raising bodies of the Baltimore Jewish community have reaffirmed a decision for a combined drive in 1951.

The agencies are the Associated Jewish Charities (AJC) and the Jewish Welfare Fund (JWF). The AJC is the fund-raising and fund-dispensing agency for 13 local communal groups. The JWF represents the fund needs for 18 national and international Jewish causes, particularly, the United Jewish Appeal.

The two groups ran their first joint campaign this year and approved plans for a second one in 1951.

THEY OPPOSED

The Baltimore chapter of the anti-Zionist body at a meeting last spring voted 29 to one, according to the Council "News," to oppose the joint drive. The basis of the objection was that a joint-drive forced contributors to give to both "humanitarian" needs and to "nationalistic political goals."

Baltimore Council members were urged to write letters to AJC board members to ask for separate drives next year.

ONE RESIGNS

At least one member of the Baltimore chapter has resigned because of the chapter's position on a combined drive, The POST learned.

When the boards of the two funds met to discuss plans for the 1951 drive, the issue of Council objections came up and some of the protest letters of Council members were read.

Two Council members who had also been board members of the AJC appeared at the meeting to present the chapter's views.

Subsequently a committee of six men was named. On it were four representatives from the two funds and the two Council members. The committee met to "review the situation" and the members agreed unanimously in favor of a joint drive.

When asked why the two funds had gone to such lengths to meet Council objections, a JWF board member explained that the action was taken to prevent any appearance that "the gates were closed" by the board to any foes of a combined drive.

He added that by the time the special committee meeting ended, it was clear to the Council members, despite the chapter's formal stand of opposition, that a united drive was "what the Baltimore Jewish community needs."

The AJC up until this year conducted a campaign early in the year. The Welfare Fund, organized about 11 years ago, ran a separate drive around March.

The first combined drive, which started in January and ended in June, has resulted in greater ef-

iciency and smaller expenditures in time and work on the part of both staffs and volunteer workers.

Harry Greenstein, former president of the National Conference of Jewish Social Service, is executive director of both funds.

Chicago Meet To Plan JWB Budget For 1951

National Jewish Post
CHICAGO—The 1951 budgetary needs of the National Jewish Welfare Board will be considered

at the 1950 annual meeting of the JWB National Finance Council, it was announced this week.

The seventh annual meeting of the group will be held Oct. 20-22 at the Stevens hotel in Chicago.

Robert S. Adler of Chicago, chairman of the finance council, said that the budget study will deal with the new demands on the JWB for increased services to the armed forces, and the continued growth of the Jewish community center movement.

Coop Bank Set Up For Israeli Arabs

TEL AVIV—A central financial institute has been established, at the initiative of the Arab Department of the General Federation of Labour (Histadruth), to popularize the cooperative movement among the Arab population. The institute, called "The Workers and Farm Laborers' Bank," has a capital of 100,000 pounds.

Louisville Orthodox Synagogue Installs Partition To End Dispute

National Jewish Post

LOUISVILLE—A partition to separate men and women at Keneseth Israel Synagogue, scene of a series of "strikes" by women members opposed to separate seating, has finally been erected.

A dispute over erection of the partition, known as a Mechitzah, split the congregation of the city's largest Orthodox synagogue. The controversy seems to have been settled with a majority of the congregants apparently accepting the idea that a Mechitzah does not violate Jewish Law.

The Mechitzah is of red plush on chromium stands, and according to one interpretation of Jewish Law, permits women to sit downstairs during services.

Despite the presence of the partition, many women continue to sit upstairs in the balcony separately from men, in accordance with traditional practice.

Attendance at a recent Saturday was around

125 worshippers, with about as many women sitting upstairs as those sitting downstairs.

It was reliably reported that the congregation contains an element which still feels that the erection of the Mechitzah was a mistake. Some 12 men who used to attend Saturday services regularly at Keneseth Israel now attend services at Louisville's other Orthodox synagogue.

Proponents of the Mechitzah had argued that one of the purposes of the partition was to increase Sabbath and Holy Day attendance. It was considered still to early to learn whether that goal had been achieved.

It was presumed that the Mechitzah will satisfy the women who objected to separate seating. A group of those women members of the congregation repeatedly came downstairs, before the erection of the partition, and sat with the men during services. (NJP), April 28).

They remained downstairs despite pleas of Rabbi Benjamin Brilliant, their spiritual leader, that they were violating Jewish Law.

Jewish Tombstones German School Stairs

FRANKFORT (WNS) — A stairway constructed of tombstones from Jewish cemeteries is being used at a children's school in Coblenz, in the French zone of Germany, U.S. High Commissioner John J. McCloy disclosed this week in a report to the French High Commission.

McCloy enclosed photographs in which the inscriptions on the gravestones were quite clear. The American Commissioner pointed out that continuous use of the makeshift staircase would lead to violent sentiments both in the United States and France.

Jahrzeit Candle Subject Of Suit

CHICAGO —(NJP)—The Jahrzeit candle was the subject of a \$500,000 anti-trust action in federal district court here last week.

The Karasik Brothers, wholesale grocery firm, charged the Standard Oil Co. of Indiana, producers of the candles, sold them to a competitor for 25 cents less a case. The suit, asking treble damages, alleged that the policy was in restraint of trade and tended to create a monopoly.

PARENTS TO HELP TEACH AT FIRST JEWISH SCHOOL IN BALBOA

By DAVID REZNEK

National Jewish Post Correspondent

BALBOA, Canal Zone—The first school for Jewish religious instruction in the history of Balboa will be opened here shortly after the High Holy Days.

Plans are being made to accommodate some 50 children between the ages of 5 and 12 in twice-weekly classes. The classes will be held at the Jewish Welfare Board's armed forces service center here.

It is estimated that there are about 200 children in the 5 to 12 age bracket among families of Jewish military and civilian personnel serving the Government here. Classes probably will be held Wednesday afternoons and Sunday mornings. Parents will help as teachers.

HOW IT BEGAN

The idea is the joint brain child of some of the parents and of Rabbi Nathan Witkin, the JWB representative for the Caribbean Command, who makes his headquarters here.

Some of the children from the Zone used to attend Jewish religious school in neighboring Panama City, but since the instructions there was often in Spanish and they understood only English, the children made little headway.

IT ISN'T GOOD

Emphasizing the lack of Jewish

education in the area generally, local officials noted that six boys, between the ages of 10 and 12, were scheduled to leave for Chicago to attend a theological seminary there.

Another Panamanian Jewish youngster preceded them, and still another will follow them soon.

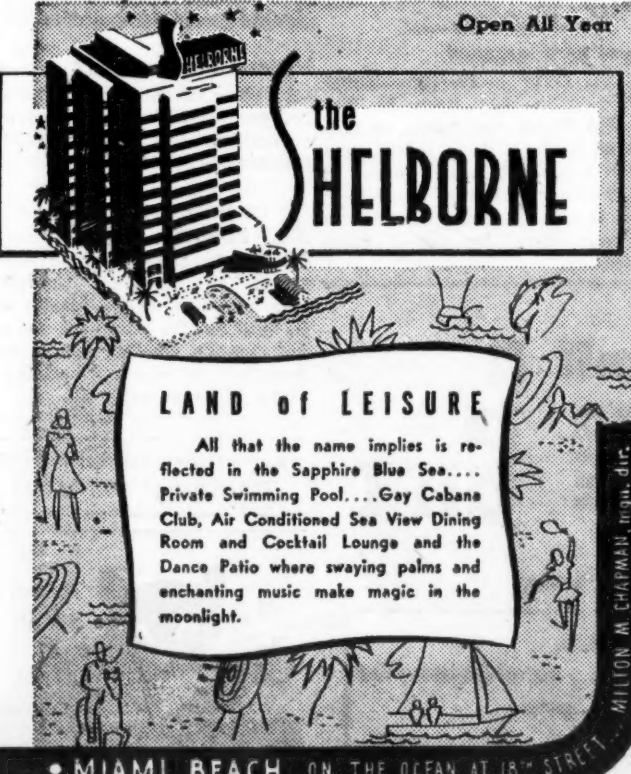
UN Team Vaccinates 177,000 Israeli

TEL AVIV—An international medical team prepared to wind up its work this week after examining 300,000 Israeli for tuberculosis and other diseases.

The team, headed by Dr. Olle Horwitz of Copenhagen, worked with a United Nations children's emergency fund, Dr. Horwitz announced that 177,000 Israeli had been vaccinated against TB since Nov. 1, 1949.

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Names In The News

JEW MAY SUCCEED ERNEST BEVIN
AS FOREIGN MINISTER OF ENGLAND

REPEATED reports that ERNEST BEVIN, British Foreign Minister, may resign got the added touch this week of a report that a Jew may succeed him. The report came from Nathan Ziprin, Seven Arts Feature columnist in his "Off the Record." Ziprin, said the prospective successor was MORRIS EDELMAN, a deputy for whom there was strong sentiment in the Labor party executive Ziprin reported that if Bevin does quit, Edelman will have the backing of Prime Minister CLEMENT ATTLEE. Ziprin also reported that BARTLEY CRUM, famous Christian Zionist, is out of the picture in the picking of a successor to JAMES MCDONALD as ambassador to Israel. The columnist reported that Gen. WILLIAM E. RILEY, United Nations peacemaker in Palestine, "has the inside track."

The Report Clarified

In a jocular rejoinder to writer MAURICE SAMUEL, noted liberal MAX LERNER said last week at the Hadassah convention that since "I have never left my people, I am not a 'returning intellectual.'" Lerner's remark was prompted by a recent Congress Weekly article by Samuel, in which he berated Jewish intellectuals who are at long last again identifying themselves with Jewry. Samuel told the intellectuals

to learn more about Jewish life and Judaism and urged them to go to cheder. Lerner confessed that he was going back to cheder and nodding toward famed scholar MORDECAI KAPLAN, Lerner added, "and I can't think of a better rebbe."

The Helpful Assist

Rabbi ELMER BERGER stopped off in London long enough, during his vacation trip to Europe this month, to explain to the Jewish Chronicle that the American Council for Judaism is "the only anti-Zionist organization of Jews in the United States." To the polite reporter, Rabbi Berger explained, that the Council regards Israel as a foreign state and that "the nationalism of Israel must be confined to its own citizens and its own territory." As in the United States, the implications of that philosophy were left unexplored.



BERGER

The Notable First

For the first time in the history of the East Liverpool (Ohio) Ministerial Association, a rabbi has been elected to office in the group. Rabbi ALBERT L. RAAB, spiritual leader of B'nai Jacob Synagogue, was picked as secretary-treasurer of the group, in notable contrast to the records of some ministerial groups in the United States, which reject rabbis for even membership.

The History Note

America played a much greater role in the life of THEODOR HERZL, founder of modern political Zionism, than is generally realized, according to Alfred Werner. Writing in the "Reconstructionist," Werner reported that in 1885, Herzl's one-act comedy, "Tabarin," was first produced in New York. Added Werner, "Thus the first performance of any of Herzl's dramatic efforts was given in the New World and though curiously his name was not mentioned by any American critic, this encouraging start opened all Berlin doors to the hitherto unknown budding writer of 25 years."

With the Rabbis

Congregation B'nai Abraham of Easton, Pa., last week announced election of Rabbi DAVID W. GORDON of Bayside, L. I. as spiritual leader. He will succeed Rabbi LEON SPIELMAN, who accepted a post in St. Albans, N. Y.

Radio Roundup

The Post will present here weekly a summary of nationally-broadcast radio programs of interested Jewish listeners. No responsibility is assumed by The Post for last minute change by radio networks.

SUNDAY, SEPT. 3—Dr. Louis I. Newman, noted American Reform rabbinical leader, speaking on "Your Favorite Work in Life," first of four sermons on the "Message of Israel" program, 10 a.m. EST, ABC.

SUNDAY, SEPT. 3—Dr. Ruth Gruber, famous foreign correspondent, guest participant on the tenth in the special summer series, "The Words We Live By," on the "Eternal Light" program, 12:30 p.m. EST, NBC.

The Sephardic Jewish community of Rochester, N. Y., has elected Rabbi SOLOMON COHEN of Boston as spiritual leader.

The Foothill Jewish Community Center in Sierra Madre, Calif., has elected Rabbi CHARLES W. STECKEL as its spiritual leader.

Rabbi SAMUEL LANDA of Brooklyn has been elected spiritual leader of Congregation Ahavas Shalom in Newark.

The Board of trustees of Temple Emanuel in Duluth, Minn., has recommended election of Rabbi BYRON T. RUBENSTEIN to succeed Rabbi WILLIAM B. SILVERMAN as spiritual leader.

Rabbi IRVING A. MARGOLIES of Timmins, Ont., has accepted the pulpit of Young Israel of Parkchester in the Bronx.

Mr. and Mrs. William C. Baline of St. Paul, Minn., have announced the engagement of their daughter Barbara Louise to Solomon J. Minsburg, son of Rabbi and Mrs. E. H. MINSBURG of Poughkeepsie, N.Y.

Rabbi and Mrs. HERMAN KAHAN of St. Paul, announce the birth of a daughter, Rachelle.

Some 400 members and friends of the Free Synagogue of Westchester in Mt. Vernon, N. Y., met to honor Rabbi and Mrs. MAX MACCOBY on their 25th wedding anniversary.

Dr. BARUCH BRAUNSTEIN of Berkeley, Calif., will become rabbi of Congregation Beth Israel in Atlantic City, Sept. 11. He will succeed Rabbi JOSEPH A. NAROT, who has accepted a call to Temple Israel in Miami.

Rabbi MOSES J. BURAK, formerly of Hamilton, Ont., has been elected spiritual leader of the United Orthodox Congregation in Norfolk, Va.

NEW N. Y. CONSUL

TEL AVIV — (WNS) — Yosef Nevo, who was born in the United States and taken to Palestine while still an infant, has been appointed Israeli consul in New York starting September 1st, it was disclosed here in an announcement by the Foreign Ministry.

Report From Hollywood

LEADING PRODUCER TO HANDLE
U.S. FILM TO BE MADE IN ISRAEL

By SIMON WINCELBERG

THIS is not the story of Ruth from the Bible, but a modern tale about the struggle of the people of Israel to make a happier world," Hedda Hopper wrote last week, under a headline of "PREMINGER WILL DIRECT STORY OF ISRAEL TODAY." And now, that Miss Hopper's brief paragraph about the deal between Otto Preminger and Baruch Diener to independently produce "A Candle for Ruth," has made it official, before skipping on to the television plans of Frank Sinatra, there is no reason for one, whose space is infinitely more flexible, not to go into the matter a little further.



Otto Preminger is one of the top producer-directors now under the part-time aegis of 20th Century-Fox. He was much in demand as an actor during the late war for his resemblance to the Hollywood concept of a Gestapo man, and has most recently been represented on the neighborhood screen by "Where the Sidewalk Ends," which, perhaps, is scant recommendation, though the direction was fine.

The original story of "A Candle for Ruth" was written by Leopold Lahola, an Israeli writer, formerly a prize-winning dramatist and screenwriter in Czechoslovakia, who is now one of the instructors in a Drama Workshop conducted jointly by a cluster of kibbutzim centered around Tel Amal.

SO FAR, ALL THAT CAN be told about the plot is that it is about small unheroic people, whose lives are drastically affected by the period between the departure of the British, and the attempted invasion by the Arabs. Diener, to whom in the past two years probably every potential film story with an Israel background had been submitted at one time or another, considered this one the best of the lot, bought the screenrights to it, and came to Hollywood primarily to get it made into a film.

"A Candle for Ruth" will be filmed entirely in Israel right after the rainy season this winter, with Israeli actors, and one male Hollywood star, who will also portray an Israeli. The dialogue will be in English. The star has, at this writing, not yet been signed, but may turn out to be John Garfield, who is reported to like the story very much.

Otto Preminger will produce and direct, and Baruch Diener will serve as associate producer.

IN THE MEANTIME, Diener's 20-minute "Report From Israel," since retitled "Young Pioneers" for reasons best known to the people in charge of Paramount's titles, seems all set as a companion feature for the L.A. release of the new Bob Hope picture, which is reasonably certain to get "Young Pioneers" a wider, if not more discriminating audience than, say, a teaming with "Sunset Boulevard," one of the greatest pictures ever made in Hollywood, but, compared to the screen activities of Mr. Hope, perhaps a trifle on the grim side.

★ ★ ★

"FIFTY Years Before Your Eyes" is Warner Brothers' expression of the not unfounded conviction that with a good film editor and a popular narrator, you can take a bunch of old newsreels and silent footage, and piece together an inexpensive and entertaining melange of oddity and history. But whatever it is that went wrong in this case, "50 Years" unrolls with a drowsy and untutored aggressiveness, which the following few narrow-minded examples do not even begin to illustrate.

The nazi period is presented quite anti-septically, and as if no one ever heard of Jews and similar unpleasant subjects. On the other hand, there is a moment's glimpse of Israel as democracy's new ally. And in the final platitudinous montage, there is a brief shot of some people standing on the bimah of a synagogue or temple, shouldering Torahs, and apparently engaged in some obscure modernistic ritual—like posing for the camera.

★ ★ ★

THE decor for the Continental Pastry Shop, my cousin Willie's place on Hollywood Boulevard, was created by Rolf Jacoby, refugee stage designer, who once worked on the creation of the surrealistic sets for "The Cabinet of Dr. Caligari," one of the classics of the silent/German screen.

★ ★ ★

ACCORDING to a London dispatch in the HOLLYWOOD REPORTER, "Joe Kaufman announces plans to make a Technicolor picture in Palestine based on Virginia Van Upp's original story, "The Chosen." George Callahan is doing the screenplay. Kaufman has signed Martin Benson, seen as the Jewish refugee in "But Not in Vain" for the central role." The REPORTER does not mention whether Mr. Kaufman's plans have been cleared with Abdullah, or whether perhaps all this may be scheduled to take place in Israel, after all.

Home Grown Correspondents
The National Jewish PostHUC Scholar Named
To Handle Catalogue

CINCINNATI — Isaac Goldberg, formerly administrative secretary of the Hebrew Union College Library here, has been appointed to complete the cataloging of the Hebraic collections in the Library of Congress.

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Women's Viewpoint

ALL IS CONFUSION IN SEARCH FOR LAW ON SEPARATION

By HELEN COHEN

IN HIS letter in The POST this week Rabbi Avery Grossfield analyzes the physical and mental reasons for the separation of the sexes in the synagogue.

Assuming that both types of reasons had a part in effecting the practice of separation, we would like to examine them a bit more closely.

In the first place, we deduce from Rabbi Grossfield's explanation that, because women's menstrual cycle was not dependable, to be perfectly sure of keeping the Law, all women at all times must be classified (as far as the synagogue was concerned) as "unclean" and hidden behind a curtain or wall.

This attitude is rather interesting when we study another rule on cleanliness which appears in the very same chapter of Leviticus (15) from which the law originated concerning the "uncleaness" of a menstruant woman. Commandment 105 of the 613 Divine Commandments states that semen is unclean. Maimonides informs us in his Sefer Ha-Mitzvot that: "According to a ruling instituted by Ezra, the emission of semen, whether voluntary or involuntary, further barred one from reading any words of the Torah... without first undergoing immersion. The sages, however abolished this ruling because of the severe hardship it entailed."

Two rules on cleanliness—side by side in the Torah. One becomes more broad in its application—to be sure it is kept strictly. The other is abolished altogether.

NOW LET US LOOK at the mental aspect. Woman is to be hidden from sight so that man can more wholly devote himself to his prayers. We know that those same persons who advocate complete absorption of mind in the synagogue are the same who insist that the Lord is to be sanctified, not alone in the House of Prayer, but at all times, in our everyday activities. To be consistent, then, woman must be kept apart at other times as well. We haven't noticed any request by any group for general segregation of women.

ONE of our son's neighborhood pals, age 11, has decided to go into the newspaper business, publishing a homemade weekly that goes by the rather intriguing title of "The Last News." One might wonder about the future of a paper whose first news distributed will also be the "last" news.

At least, we're hoping the paper doesn't run for too many editions, because the boys hit on the bright idea of printing it, with single-finger pecking system, on our precious, if somewhat battered, typewriter. That painstaking process, we fervently hope, will soon diminish their journalistic ardor.

WE note in The POST that in Camden, N. J., a Negro child was not accepted for enrollment in a Jewish school because the father didn't plan to embrace the Jewish faith. "We can teach children just so much," explained the spokesman for the Workman's Circle, "but if the home environment is not conducive to backing up our attempt, the whole process becomes a waste of time and effort."

Not that we wish to cast doubt on that explanation, but if all Hebrew schools were run on the proposition that their efforts are a waste of time without the proper home environment, goodness knows how many would have gone out of business by now.

Jewish Youth Assembly Rabbi Quits Pulpit Holds Third Annual Meet To Practice Psychology

NARROWSBURG, N. Y.—(WN S)—American Jewish young men and women, representing local and regional Jewish youth and young adult councils throughout the country and national Jewish youth organizations, have converged on Camp Wel-Met here for the opening of the Third Annual Assembly of the National Jewish Youth Conference.

The Conference, which is sponsored by the National Jewish Welfare Board, will be in session from September 1-8.

Around the theme, "Towards a United and Creative American Jewish Community," the delegates will discuss backgrounds of Jewish cultural and community agencies in America, the current scene in American Jewish life, the need for a vital Jewish youth movement and an effective program for Jewish youth, and will examine major approaches to creative Jewish living which have been proposed.

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YOUR NAME

Conducted By
N. Pearlroth

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post.

Podberesky Beck

Reuben Levine, 2227 No. 33rd St., Philadelphia, writes:

I would like to know the origin and the meaning of the name Podberesky.

PODBERESKY is a family name of geographical origin. Its source is possibly the little town of Podberezie near Wilyno, Lithuania. Even more probable is its derivation from the nearby Jewish agricultural colony of Podberezie, founded by the Russian government which was then engaged in an experiment to settle Jews on farms. The experiment failed about the time Russian Jews received permanent family names. (1804). The colonists scattered to nearby towns and villages. But wherever they went they carried with them the name of the colony, now adopted as a family name. Podberezie means "under the birch trees."

Carolyn F. Glickman, 2802 Auchenordly Terrace, Baltimore, writes:

Will you please tell me something about my grandmother's name, Beck? He was born in Nev-Sandetz, Galicia many years ago.

Beck is a family name borne by both Gentile and Jew. The Gentile family name is a trade name indicating that the original bearer had been a baker. The Jewish family name has a much more dramatic origin. It is a vocalization of the two Hebrew words, "Benei Kedoshim (sons of the sainted martyrs)." Such a family name was usually given to those whose parents had suffered martyrdom for their faith. It is an honorary title rightly cherished by their descendants.

Why wait? Find out what YOUR name means, too. It's easy; just drop a note to Mr. Pearlroth, care of The Post. Be sure to include something about your family history. The reply will appear in this column.

What Foods These Morsels Be

★ ★ ★

SOME housewives who have gotten away from baking home made challah for each Shabbas make a special point of preparing it Rosh Hashonah. Here's how:

SABBATH TWISTS

The following ingredients are needed: a cake of yeast (rub with four tablespoonfuls of sugar and let rise); two eggs, beaten with one teaspoon of salt and ¼ of a cup of vegetable oil; three-fourths of a cup of lukewarm water from cooking one medium sized potato. Mash the potato and use in the dough. This makes a moist bread. Also needed is four cups of flour, or as much as the liquid will hold.

Beat the eggs slightly, add water, yeast, flour, mashed potato, mix well. Knead the dough on lightly floured board until smooth and elastic (from 10 to 15 minutes). Place in warm bowl, closely covered, to rise until dough is doubled (about two hours).

Knead down the dough and allow to raise again until dough is as light as before (about one hour).

Then divide dough in three equal parts; round each piece of dough, cover and allow to rise about 15 minutes. From each piece of dough cut a strip. Braid the three strips, press ends together.

Place on large greased cookie sheet; cover, allow to rise about 90 minutes in warm place until light.

Beat egg yolk with one tablespoon water, brush dough well with the mixture. Sprinkle with poppy seeds. Bake in moderate (400 F) oven about 30 to 45 minutes. Crust should be dark or golden brown when done.

CHICKEN STOCK

Another favorite at the Rosh Hashonah table is chicken soup.

Number 1: Old Fashioned Chicken Soup

3 to 4 pounds chicken, cut at joints	1 medium carrot
a few extra chicken feet, if desired	2 stalks celery
2½ to 3½ quarts water	1 tablespoon salt
1 medium onion	¼ teaspoon pepper
	½ teaspoon nutmeg, if desired

Place chicken in pot with water, cover tightly, and let simmer three hours or until chicken has begun to be tender. Add vegetables and seasonings, and let simmer another hour. Strain. Remove fat. Begin soup either with cold or boiling water. Extra chicken feet will give the soup flavor to spare: scald and skin chicken feet and remove nails before using. Brown chicken in oven at 500 degrees for a few minutes before serving.

Number 2

3 to 4 pounds cooked chicken	½ cup diced celery
cold water to cover	salt and pepper
1 onion, cut in shreds	

Use scraps of cooked chicken meat and bones, cut in pieces. Place in pot with water, cover pot, heat to boiling point and let simmer an hour. Add onion and celery, let simmer another hour. Strain, and season to taste.

40,000 Jews Rotting In Casablanca Ghetto

NEW YORK—(WNS)—"Forty thousand Jews are literally rotting in the Casablanca mellah," it was declared here by Mrs. Ludwig Kaphan, National President of Women's American ORT, on her return this week from an extensive tour of North Africa and Israel.

"The mellah of Casablanca is the largest and the most horrible of the North African ghettos where an estimated half-million Jews are threatened with moral and physical disintegration," she declared.

Plans are now under consideration in Israel to train immigrants (especially Yemenites) in the diamond industry and in carpentry, sewing, and the manufacture of building materials and other aspects of the building trades.

U. S. German Court Smacks Nuremberg Law

MUNICH —(WNS)—A ruling that business transactions involving Jews under the Nuremberg Laws are to be considered "contrary to a sense of justice," was made here this week by an American court.

The issue was raised by way of an appeal from a decision by a German court which held that a German who bought property from a Jew under Nazi duress was a bona fide holder of the property and had a right to refuse returning it. The American court held that the sale was invalid and that it was presumed to have been made under duress in view of the then existent anti-Jewish laws.

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Place Mushroom Synagogues Under the Rabbinate

THE statement of the New York Board of Rabbis against mushroom synagogues for the High Holy Days repeats similar statements of previous years which have had little or no effect on this American Jewish device for evading synagogue affiliation.

The statement certainly had to be issued and even could have been stronger; it is rather ambiguous on the matter of services at summer resorts, where the emphasis is definitely not on the services. The statement, in that connection, "discourages the practice of High Holy Day worship in hotel ballrooms or other such places." If summer resorts are meant, then they should be named specifically instead of almost by indirection.

But a more serious reflection will indicate there is a wide difference between a mushroom synagogue and services at resorts. A good case can be made out in support of mushroom synagogues. They evidence a desire in the participants to take part in religious services. In addition, many who attend mushroom synagogues do so because of the high cost of synagogue affiliation.

But at the resorts, the cost of the few days spent there more than match the minimum annual dues at a synagogue, on top of which

those who frequent resorts are usually in the upper money strata.

Obviously then the burden of the statement should be against the resorts which advertise their Holy Day services in the metropolitan press and thus degrade the Holy Days and Judaism.

As to mushroom synagogues, it should not be too difficult to get a state law passed placing such synagogues under jurisdiction of the recognized rabbinical bodies. This would not mean the outlawing of such synagogues, for there obviously are not enough seats in synagogues in all of New York to seat both the members and those who attend mushroom services. In fact, many synagogues are so overcrowded on the High Holy Days that like the Catholic Church, they now hold two complete services.

If such a law were passed, then the New York Board of Rabbis could arrange the services and make proper and dignified announcements about them, in place of the unseemly advertising now appearing in the public press. At such services, the attractions of membership in established congregations could be effectively brought out, and in the long run the rabbis and their synagogues and Judaism as a whole would benefit.

Up to Reform Lay People

ANNOUNCEMENT by Dr. Emanuel Gamoran, head of the commission of Jewish education of the Reform Union of American Hebrew Congregations, of a curriculum for religious education on a two and three-day-a-week basis will be welcomed by the survivalist forces in the Jewish community.

When Dr. Gamoran made a plea for the all-day Jewish school at the June convention of the American Reform Rabbinate, the rabbis were hostile on grounds that all-day schools endangered the public school system. But nowhere has the Reform movement ever indicated it felt it was doing an adequate job of inculcating its youth with a knowledge of and feeling for Judaism.

In making the announcement, Dr. Gamoran says exactly that:

"The need for an expanded curriculum has been apparent for a long time. Jewish education on a one day a week basis has long been recognized by your leaders as meeting only minimum needs. It cannot provide sufficient background for the development of future leaders of the Jewish community. It has always been our aim to intensify and improve our system of Jewish education and the newly added curriculum is a major step in that direction."

All people connected with education, and es-

pecially Dr. Gamoran, know well that preparation of a curriculum does not bring about Jewish education. What is necessary in the Reform group is recognition of the validity of Dr. Gamoran's view, and then common acceptance by the Reform movement as a whole that (1) it is not educating its young people and (2) that no Sunday School system, no matter how well set up, can be expected to pass on enough of Jewish tradition to be of sufficient value in the adult life of the individual as a participating Jew.

Those rabbis who opposed Reform approval of the all-day school will certainly back this stiffening of the requirements of Reform education so that two and three day a week programs will soon supplant the present Sunday school system.

If the rabbis do not do something about Jewish education, it is not to be expected that their congregants will act on their own. The burden in the first place is on the rabbi and only secondly on the lay people.

(This is not solely a problem for Reform. In Indianapolis Conservative Temple Beth El, the enrollment in the Sunday School is well over 300, but attendance at the three-day-a-week Hebrew School out of the same congregation is about 125.)

Food for Thought

ALTHOUGH anti-Zionists will be inclined to scoff at the statement of Rabbi Henry Raphael Gold as more Zionist propaganda, his analysis is based on sound psychological principles.

Dr. Gold, according to last week's POST, told why the Israeli Jews were able to get along well and remain happy on an austerity menu. He explained that Jews in a hostile environment placed greater emphasis on the pleasures of the table in compensations for the satisfactions denied them.

In Israel, said Dr. Gold, there is so much satisfaction from all the normal activity and so little frustration that food plays a smaller role. Today leading physicians ascribe overeating leading to obesity, in many cases, to compensation for thwarting of normal human drives.

But another part of Dr. Gold's address was not so understandable. He said that immigration to Israel has depleted Jewish communities throughout the world of their best elements and therefore urged Israel to train leaders who

would be sent in replacement.

Presumably, Dr. Gold was referring to Jewries other than that in the U. S. Israel hasn't depleted the U. S. Jewish community because out of the five million Jews here, 1,000 would be a generous estimate of the number who have cast their lot with the world's newest democracy. And even if that figure were 10 or 20 times as large, the U. S. Jewish community's resources of potential leadership would still hardly be scratched.

In time it may work out that Israel will be exporting scholars and rabbis to the U. S. But for the present Israel needs young U. S. Jewish manhood to bring to her the skills and know-how and the sense of democratic freedom born out of living in the American environment.

This will be true for at least another 10 years. After that the tide may flow the other way, but to speak today of draining the U. S. Jewish community is like accusing a pond of starting a flood on the Mississippi River.

Current Comment

How shall American Jews be persuaded to voluntarily accept Jewish Law which no longer has any sanctions for enforcement, asks Rabbi Abraham J. Brachman of Fort Worth, Tex., in the "Jewish Spectator"—Until about a century and a half ago, Jewish Law was the norm for all Jews and with it went regularity of enforcement. The authority stemmed from religious sanctions, communal organization, and governmental delegation of authority. Before the destruction of the Temple, Jews throughout the world submitted to the authority of the Sanhedrin in Jerusalem. After the destruction they submitted to the authority of the Patriarch or

of the Sanhedrin. Later they submitted to the authority of the famous Yeshivah in Babylon or to the authority of the heads of these Yeshivah, the Gaonim. During the centuries when there were no outstanding Yeshivah, there were rabbis whose authority was accepted in their respective districts as well as in more remote points where their renown reached. But even with voluntary acceptance went sanctions making for enforcement.

The problem facing our generation is to induce Jews to voluntary acceptance of a Law which no longer has sanctions making for enforcement.

THE EDITORS CHAIR

IN THE AUG. 17 issue of the Intermountain Jewish NEWS of Denver, editor Robert Gamzey and columnist Had Gadya argue over my editorial of the previous week criticizing the national Jewish agencies for the fear-born rush they made to issue statements in support of the United States action in Korea.

In reading the two pieces you will note that they argue about something I did not even mention — communism. Gamzey quotes me correctly in his first paragraph but from then on he's riding a different horse, which shows you that even editors sometimes don't read carefully.

Here is Gamzey's editorial:

"Had Gadya echoes the indiscreet and wrong-headed editorial of Gabriel Cohen in the Jewish Post of Indianapolis who wrote, 'Who asked the national Jewish organizations to rush into print with statements pledging their support of the U. S. A. in Korea?'"

"We disagree with Gabe and Had Gadya. The American Jewish Congress, B'nai B'rith, Jewish War Veterans, Synagogue Council of America and other organizations have rendered American Jewry a vital public relations service by coming to the fore in the first month of war to show where Jews stand."

"We wish it weren't necessary for Jewish organizations to take a public stand in this world-wide issue. Unfortunately, however, traitors within our midst have damaged our standing, and we must show by word and deed that in truth Judaism and Communism are incompatible."

"We especially like the statement of the Synagogue Council of America — representing all Jewish religious bodies—which condemns Communism, lauds American action in Korea, urges Congress to enact at once measures of taxation and economic control to stem inflation and prevent profiteering, and terminating hoarding as 'wicked and disloyal.'"

"The Jewish War Veterans also are to be complimented for their latest nationwide release condemning Communist aggression and urging the introduction of a universal service program, total economic mobilization and measures to finance defense and prevent inflation."

"JWV also acted wisely and promptly in suspending Mrs. Lillian Narins, Progressive party

candidate for U. S. senator, as chairman of Ladies Auxiliary, Wynnefield Post 148 in Philadelphia, for circulating the Communist-inspired 'peace petitions.' That Jewry is wise to this Moscow maneuver is shown by the bulletin sent by the Detroit Jewish Community Council to all its constituent organizations warning against signing the 'peace petitions' or supporting the Red-front Civil Rights Congress."

"This is a time to stand up and be counted—and it is good to see Jewish organizations take their stand on the side of American democracy against Communist aggression."

And here is the Had Gadya column:

"All of this talk about demonstrating Jewish, anti-Communism on the part of my very respected editor, our Robert Gamzey, irritates me no end. 'Me thinks,' said the Bard, 'the lady doth protest too much.' Me thinks, say I, the editor doth protest much too much."

"I disapprove of Communist chicanery just as much as the next fellow. Communism, to say the least, is certainly not contributing to world peace! But I find it utterly unnecessary for any minority group in this country to offer special demonstrations of its own anti-Communist attitude. This, it would seem to me, points to an innate sense of insecurity, a feeling of being on trial and the consequent desire for self-vindication."

"Why should we as Jews feel get uncomfortably simply because a member of our faith was discovered to be a Communist agent? The number of such culprits in our midst is still much smaller proportionately than the number of Red spies in the majority group. Why should we feel that we are under constant compulsion to defend ourselves? If we are indeed citizens of a real democracy, we ought to have no grounds for baseless fears. And if the fears are not baseless, why then our inability to rid ourselves of the persecution complex of the ghetto bears a sad testimonial to the many imperfections in our American democracy."

"As for me, I would rather proceed on the premise that I

(Continued on next page)

Portion of the Week

KI THAVOU

PARSHAS "Ki Thavou" (Deuteronomy XXVI-XXIX, 8; Haphtarah: Isaiah LX.) This parshah concludes the enumeration of the secular laws, with the first fruits, which is to be presented to the Temple. That leads into the discussion of the laws pertaining to sacrifices and worship and Temple service. We hear again of the solemn days of Assembly, of the building of the altar. The solemn dooms or curses, which the people at the Temple have to acknowledge with their "Amen" brings close to us again the moral claims of our people. These curses are followed by blessings and warnings, which will serve as Divine instructions for our people from generation to generation. The sixth Haphtarah of Consolation and hope gives the high spiritual interpretation of the promise of Israel's election and selection. It proclaims ecstatically the glory which will be of Jerusalem in

the era of God's favor. That hope has been demonstrated in History so many times as being fulfilled. To us, today, the climax of this Haphtarah is again very meaningful: "The smallest shall become a thousand, and the least a mighty nation; I, the Lord, will hasten it in its time."

—Rabbi Frank Rosenthal

The National Jewish Post

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BEN GALLOP
Managing Editor
HERMAN HURWITZ
City Editor

Friday, September 1, 1950

Calendar

Rosh Hashonah	Sept. 12
Yom Kippur	Sept. 11
Succos	Sept. 20
Shemini Atzereth	Oct. 3
Simchat Torah	Oct. 4
Chanukah	Dec. 4
Purim	March 22
Passover	April 21

Letters should be brief and to the point, and written on one side of the page only.

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SEPARATION OF SEXES MAY CLASH WITH BASIC FAMILY VALUES, HE FEELS

Editor, National Jewish Post:

I have been following the discussion of the subject of the "separation of the sexes in the Synagogue" as it appeared from time to time in Helen Cohen's column in the NJP with much interest. It seems to me there are two aspects of the question which have not as yet been touched upon and which I believe merit consideration.

The first aspect is brought into focus by the statement of Helen Cohen in the NJP of July 21, namely: "When women were 'unclean' they were not to attend the synagogue; when 'clean' there was no need for separation."

Accepting the reason for the separation of the sexes in the synagogue as originating in the concept of the 'clean' and the 'unclean' periods of a woman's life, might it not be that the "mechitza" or "separation" is in the nature of a compromise?

When a woman is 'clean' there is no need for separation; when she is 'unclean' she may not attend the synagogue at all. We know, however, that the menstrual cycle is not necessarily definite. Menstruation may be hastened or retarded under certain conditions. Physical conditions, such as a cold, a chronic illness or a generally run-down condition—emotional upsets, such as a sudden shock, fright, worry or a prolonged feeling of general insecurity—may advance or retard menstruation. Besides, many women do not have a regular cycle at all.

Since no woman can know for certain just when the function of menstruation will begin—it may start in the synagogue during the emotional stress of worship, or of seeing a Bar Mitzvah ascend the Bimah, or while thinking of a departed loved one during the recitation of the Kaddish, for example—a compromise was instituted to guard against the contingency of a 'clean' woman suddenly becoming 'unclean.' All women were to be behind the mechitza—the curtain, or up in the balcony—and then the non-menstruant woman will be attending the services while the menstruant woman will not be in the Synagogue proper.

All of this discussion is of course predicated upon the acceptance of the validity of the concept of "clean" and "unclean." Those of us who have grown with the times, who accept the fact that menstruation is a normal bodily function for women as perspiring is for all of us, and that nothing especially 'unclean' inheres in this function, cannot accept the validity of the separation of the sexes in the synagogue. To us it is a vestige of the ancient concept of "taboo" applied to a particular area, and our modern approach to, and knowledge of, anatomy, physiology, personal hygiene and sanitation has rendered the concept of "taboo" ridiculous in this area as it has in others. 'Clean' and 'unclean' must be of the mind and heart; when Isaiah says: "Wash, ye, make ye clean" (ch. I) he refers to the ethical and spiritual values of life, not to any physical condition.

This brings me to the second aspect of the problem, namely: that the separation of the sexes in the synagogue is in reality not for the purpose of removing the 'unclean' woman from the holy

area of the synagogue, but for the protection of the man from his own lustful sexual desires. Repeatedly the Schulchan Aruch exhorts and warns man not to be beguiled by woman—not to look at her loveliness, nor to admire her voice or gaze upon her hair, lest he become obsessed with desire (in Hebrew, "heer-hoor") but he should keep away from the presence of woman very definitely—"Tzarich ha-adam l'hit-rachek min ha-nashim m'od m'od" (Kitzur Schulchan Aruch, chapter 152, entire chapter, especially paragraph 8). For the same reason Catholicism prescribes the all-enveloping garb for the nun and requires every woman to don an all-enveloping robe before she may enter the audience hall of The Pope.

Man was afraid of his own weakness, he feared his own inability to prevent his becoming distracted by the proximity of woman from attending to his devotions, therefore he relegated woman behind a curtain or banished her to the balcony, and eschewed female voices in the choir, as if that alone would engender "pure" thoughts and a prayerful attitude. In other words, he was bothered less by the possible physical "uncleaness" of woman than by the definite "uncleaness" of his own mind. Instead of exercising will power and controlling his own thoughts, forgetting the power of the imagination to conjure up thoughts even though the direct cause be not present.

When we look at the separation of the sexes in the synagogue from this angle, we must feel sorry for the poor male who seeks to protect himself from his own "evil inclination" (yetzer ha-ra) by relegating the "woman of valor" who comes to the synagogue to worship to a type of second class citizenship—a type of segregation.

What a vast difference we discern between the family of father, mother and children who enter the Liberal synagogue or temple as a unit—with the hearts of the parents turned to the children and the hearts of the children turned to the parents (Malachi, 24)—sitting together, opening their prayer books and reading or singing the responses together, and the other family of father, mother and children who enter the synagogue where archaic forms still persist and immediately the erstwhile family unit suddenly breaks up—father and sons, the privileged gentlemen of affairs, going into the main auditorium while the mother and daughters, like the colored folk in the South or the Jews in Hitler Germany, are relegated behind a curtain, or the back seats, or the high wall of the balcony—to a second class citizenship in the House of God!

In these days, when we hear so much about the breakdown of the family and the tenuousness of the parent-child relationship, is it not time that we, the Jews, who believe in progress, in advancement, in the sanctity of the home and family life—is it not time that we abolish Jim Crowism in the synagogue and give woman her rightful place in the midst of the congregation?

RABBI A. J. GROSSFIELD
Hattiesburg, Miss.

The Editor's Chair

(Continued from previous page)

am as free a citizen of America as is the white Anglo-Saxon protestant, that my anti-Communist sentiments should best be impressed as an American and not as a Jew, and that Rabbi Schultz's so-called Jewish anti-Communist League had best be relegated to the garbage heap of the preposterous."

Now I know that the Korean war is a war against communism, and as an editor, I think the U. S. action was one of those historic events which will change the shape of history of the coming world. It was an act requiring courage. While the consequences for the moment have been heavy losses in life and material, it was and is a necessary expenditure which in the long run may save us from a third World War and the immense casualties and damages of such a disaster.

The statement of the Synagogue Council of America against Communism has our fullest support. It was and is the only statement needed, and it was not a Jewish statement, it was issued by the three large religious denominations in the U.S.

As to Jewish communists, I think they should be dealt with the same as other communists and I applaud President Truman's recognition of the danger that in ferreting them out, we adopt methods which are totalitarian and so bring on ourselves the very evil we are fighting.

Communism has no influence whatever in the American Jewish community, but that there are Jewish communists needs no corroboration here. The Jews who have been arrested as spies are traitors to the United States but they weren't arrested as Jews. While I am concerned and angered that any American citizen would steal secrets for a foreign power, I am not overly worried by the fact that in this case, they are of Jewish birth.

I am past the stage where every shadow causes me to jump. I am a citizen of the United States, not as a Jew and not on anyone's sufferance. I don't care who knows I'm Jewish and as long as I do what I think is right, I don't care who criticizes me. I don't intend to let my actions or thinking be dictated by what anti-Semites may do about it. To hell with them. Their outlook—if that term is appropriate for a condition of mental illness—automatically and completely discredits their right to criticize the patriotism of any American. As long as I fulfill my obligations and duties as a citizen, I intend to enjoy the rights of that citizenship without any blight caused by what some bigoted person may think or say or do.

Czech Nazi Refused U. S. Visa Extension

WASHINGTON — (WNS) — Karol Sidor, leader of many Nazi organizations in Czechoslovakia during the Hitler regime, has left the U. S. following refusal by the authorities to renew his temporary 3-month visitor's pass.

The Slovakian Nazi's presence here caused a wave of complaints from Jewish and Slovakian groups and many protests by N. Y. Congressman Arthur G. Klein, leading to the Immigration and Naturalization Service's announcement of expiration of Sidor's pass to this country.

ONE WAY TO MAKE MORE MEANINGFUL THE BAR MITZVAH CEREMONY REPORTED

Editor, National Jewish Post:

Your reference to the Benjamin Harris unique Bar Mitzvah invitation is in line with your general endeavor to help make Jewish life positive and beautiful. That you have succeeded to a large degree is of course a tribute to your paper. However, it also shows that American Jewry has the potentialities of evolving a meaningful way of life. It will respond to intelligent and courageous leaders who believe in Judaism and in Jewry.

You and POST readers may be interested in how we at Congregation Beth El here seek to give meaning to the Bar Mitzvah ceremony. Our procedure—which has evoked inspiring response—is simple and probably following in other communities. However, those who do not have it may wish to adopt it. Where possible, we prepare the boy to chant the prayers concerning the reading of the Torah, from the taking out of the scroll to its return. Yeshiva University has published three admirable records, which facilitate the child's learning of the melodies.

Before the taking out of the Torah, the father leads the boy up to the Ark. The father reads a prayer, in which he invokes God's aid in his (or the parents') desire to lead the son further in wisdom, etc. He also prays for the son. He then opens the Ark. After the chanting of "Vayhi binso-a" the son recites the "Brith Shemay" in English, beginning with "May it be Thy will to prolong..." It is most appropriate for a Bar Mitzvah.

The father then takes the Torah and gives it to his son, who chants the "Shema."

After the boy chants the Haftorah, he reads it in English. Even if he cannot chant any more Hebrew prayers, he reads a few additional ones in English.

We try to have the boy write his own talk, by asking him what it MEANS to him. This we do a few months in advance of the celebration. However, if necessary, a talk is written for him and for his understanding and purpose.

Before he delivers his talk, he is questioned on the principles and practices of Judaism. A Bar Mitzvah course prepares him for an understanding of these concepts, among others: God, free will, reward and punishment, providence, Holiness, mitzvahs, messiah, prophecy, Torah, dietary laws, Sabbath, Holy Days, symbols, prayer, etc.

The Bar Mitzvah is then prepared to give his talk, which is followed by messages or words by the father, the president and the rabbi. The Bar Mitzvah, after receiving a Bible or Gold Star, takes the Torah, gives it to his father, who returns it, while the son sings, "Etz Hayyim," if he can.

Now we have instituted a new practice—for us. We consider the Bar Mitzvah the BEGINNING of a dedication period, which is completed with a confirmation, two years later, after further study.

RABBI N. A. BARACK
Sheboygan, Wis.

GAMBLER MICKEY COHEN NOT AFRAID OF JEWISHNESS, IT WOULD APPEAR

Editor, National Jewish Post:

Some Hollywood figures like Danny Kaye and Jack Benny may be a bit timid about their Jewish associations but not so Mickey Cohen, well-known gambler and target of several unsuccessful assassination attempts.

When in Chicago recently, Mickey was eager to affirm his Jewish affiliations. It happened this way:

When Chicago police heard of Mickey's arrival, they were anxious that he leave lest there be an addition to the long list of unsolved Chicago murders.

Preparatory to ejecting him, the police took Mickey and his travelling companion, a John Stomparato, into custody for safekeeping.

While in jail Mickey volunteered the information that Stom-

panato was a very fine fellow.

"I met him four years ago at a dinner I gave in California for a Palestine war relief. D'ya know I collected 150 grand for charity?" Mickey said.

Chief of Detectives Andy Aiken was unimpressed, however, and ordered Mickey and John to leave town the next morning.

EARL KLEIN.

Chicago.

British Send Nazi To Poland For Trial

HAMBURG — (WNS)—A British court here has ordered the extradition to Poland of a Nazi war criminal accused of complicity in the liquidation of approximately 7,000 Jews in Cracow, Poland in 1943.

POSITIONS WANTED—OPEN

If Your Organization has an opening to be filled, or if you are seeking a change, your notice here will be read by almost by almost every Jewish leader and rabbi in the U.S. Write to Box 1633, Indianapolis 6, Ind. for rates.

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Position Sought

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The World Of Books

'IMPARTIAL' VIEW OF ISRAEL
BY KENNETH BILBY NOT SO VERY

By WARD MOORE

PROBABLY Mr. Kenneth W. Bilby, onetime Near East correspondent for the N.Y. HERALD-TRIBUNE will be wounded to be accused of bias. In "New Star in the Near East" (Doubleday, New York, 279 pages, \$3.50) he has documented the occasion on which he was accused of Zionism; to face now the counter-accusation of—how shall I put it?—of some of his best friends being Jews, will doubtless hurt sorely. And that, I am sorry to tell Mr. Bilby, is exactly the reaction he will get from all Jewish reviewers this side of the American Council for the negation of Judaism.

The blurb of his book, with the customary restraint and accuracy characteristic of publisher's proclamations, announces this as "The first completely objective report" and also as "... one of the most provocative books ... on Israel. I have no quarrel with the 'provocative.' In fact I endorse it. However, I felt that to call Mr. Bilby's book objective is to put an unnecessary strain upon the English language.

"NEW STAR in the Near East" covers ground bound to be familiar to The POST with its myriad of book reviewers: a resume of the last days of the mandate, an account of the defense against the Arab invasion, and a summary of the present State of Israel. Since the author is still in the employ of the HERALD-TRIBUNE (as European correspondent these days), I assume that the facts he presents are, on the whole, reasonably accurate. It is his interpretation, and still more, his implications, that I challenge.

"Objective" is a loaded word; it is also a quite meaningless one, within the frame of human reference. The correspondent of the Martian Daily Messenger or the Saturn Sunday Star might be objective, but a journalist attached to the N.Y. HERALD-TRIBUNE (or the National Jewish Post) is too aware of Jews to be anything but for or against them. Mr. Bilby was made thoroughly aware of this in his two years in the Near East and offers graphic examples of Jew hatred among the Englishmen he encountered. Some of his samples are pathological, like that of the young British major attached to the Arab Legion, who burst into tears exclaiming, "My wife and my two boys are coming here to

live with me soon. I intend to teach my sons to grow up hating Jews the way I do. I want to spend the rest of my life killing Jews. I'll fight them and I'll fight anyone who helps them. Anyone who does is my enemy."

Mr. Bilby, being objective, naturally must balance this hysterical outburst with "... veteran Jewish terrorists who expressed the same type of unreasoning and fierce emotional hatred of the British ..." The counterweight is interesting for at least two reasons. First, Mr. Bilby offers no quotations from the veteran Jewish terrorists, which as a good reporter he could hardly have helped putting down had they seen of the same lurid tenor as that of the major. Secondly, the "unreasoning and fierce hatred" was obviously directed at an immediate oppressor rather than an amorphous entity. In one case it is "the British," i.e., the mandatory power; in the other, it is Jews, any Jews, all Jews. Never was the omission of the definite article more significant.

THE ATTITUDE of the mandatory power and the mandatory officials has been thoroughly explored by a number of writers on Israel. That this attitude of sympathy for the picturesque, romantic and—on the higher economic levels—gentlemanly natives, with its corollary revulsion from the busy and realistic Jews should have inevitably affected the journalists (who, as the author points out in another connection, drank with the British or with the upper class Arabs who had freed themselves from Muslim prohibition) is obvious. Newspapermen like Bilby however, strove for impartiality, and thus can report—speaking of the days between the United Nations decision to partition and the withdrawal of the British—that "Sir Alan Cunningham ... stirred occasionally in an armored car ... to confer with Arab or Jewish leaders in the forlorn hope of arranging a truce ... The Arabs and the Jews shrugged them aside and went about the business of making war."

This is objectivity, indeed. The Arabs, with the tacit consent and overt assistance of the British, were implementing their aggression not simply against the Jews, but against the United Nations in an obvious attempt to make the position of the Jews untenable by the termination of the mandate. Jewish attempts at defense are thus objectively equated with Arab attack; both are impartially described as "making

Jewish Folk Novel
Out Sept. 25

NEW YORK — (NJP) — Dodd, Mead and Co., announced this week that "Heart Upon the Rock," a folklore novel by Joseph Gaer, will be published Sept. 25.

The novel tells about a Jewish town in a remote corner of Eastern Europe before World War I.

war."

"NEW STAR in the Near East" describes the first phase of the war, up to the death of Bernadotte, with the same objectivity. The Jews were "ruthlessly brilliant," the Arabs "appeared incapable of mounting an offensive of sufficient strength ..." Detachedly, Mr. Bilby observes, "I am convinced that an American infantry battalion, with artillery support, could have done the job where 10,000 Iraqis failed." Of such stuff are dreams made.

The "completely Machiavellian" Israeli Government rejected the Bernadotte plan, which the author describes merely as the exchange of the Negev for western Galilee without mentioning the fact that to the Arabs the Negev would have been just another tract of desert to add to already useless hundreds of thousands of square miles of identical waste, while to Israel it was invaluable space. Of course, while the British were "refusing to violate the truce," the Jews were using "the millions in hard cash raised by the United Jewish Appeal" to undertake "one of the truly startling operations of the war era" by purchasing "a steady stream of pom-pom guns, Mauser rifles, crated airplane engines and tank parts, armored cars, and half-tracks ..." Gentlemenly British; Machiavellian Jews: There could be only one result—"the enemy" won the war. (Mr. Bilby saw action from both sides. From the Israeli lines, those opposite are always termed the Legion, the Syrians, Lebanese, Egyptians; from the Arab lines it is "the enemy.")

WHAT OF THE state which emerged from the war? The author, who had contrasted the slovenliness of the Israel soldier in the early phase with the discipline of the Arab Legion, was impressed by the new Israeli army which "looked like an army; it marched, drilled, saluted, and obeyed commands as an army should. Its officers and non-coms were addressed as 'my commander,' its ranks were segregated in mess halls, billets and theaters."

This is of course the ancient thesis of the assimilationists: As Israel becomes a nation indistinguishable from the other nations, as Jews resign their peculiarities, they become quite acceptable to the unprejudiced eye.

Prime Minister David Ben-Gurion's course over the Altalena tragedy consequently raises his stature in genteel eyes. "Had the Haganah failed to fire, the authority of the army General Staff would have been forever undermined. One man, Ben-Gurion, clearly saw this, and he gave the order."

"Jews began killing Jews at point-blank range in a confused

NJP Map Supply Exhausted;
More On Way To Meet Demand

The demand for the Map of Israel offered in The POST has been so heavy that our supply was quickly exhausted. A new order has been rushed to the mapmaker and as soon as new maps arrive, they will be mailed out.

For those who were unable to obtain the coupons in The POST which made a special purchase of the map possible at 50 cents, arrangements have been made to provide the map for 75 cents without coupons. Orders should be sent to the Map of Israel Department, National Jewish Post, 511 Fifth Ave., New York City.

B'nai B'rith Bachelors
Start Own Synagogue

National Jewish Post

WASHINGTON, D.C. — The Bachelors club of the Independence Lodge of B'nai B'rith here last week organized and incorporated a Young People's Synagogue for the District of Columbia.

The Young People's Synagogue will start operation with the High Holy Days when it will offer Conservative services in the ballroom of a leading Washington hotel.

Rabbi Hyman Ezra Cohen, who during the past two years served as president of the Washington Board of Rabbis, has been elected spiritual leader of the new congregation.

The young sponsors of the

new congregation hope to hold weekly Friday evening services and to ultimately get a permanent home. The new synagogue is making special efforts to reach thousands of young Jewish Government workers, most of whom have not joined any of the established congregations here.

Admission for the entire High Holy Day services has been set at \$8 per person, a price for seats which the sponsors say is lower than that of most Washington congregations.

Its sponsors also claim that the new congregation will offer the only services available in an air-conditioned hall.

pattern of anarchical warfare" and the author describes the details fascinatedly. "Ben-Gurion alone seemed to have a plan of action," Mr. Bilby goes on, with evident approval. Unhappily other Israeli officials had not the same detached, world outlook as the Prime Minister; Rabbi Maimon and Moshe Shapiro "resigned out of anger at the sight of Jew shooting Jew ..." relates the author in slight surprise. They ought to have known that "the authority of the army General Staff" takes precedent over scruples which, whatever their validity in the ghetto—a term used frequently by the author as an adjective to describe the pre-state Jews—can have no place in a nation which values protocol and "constituted authority." "On this ground," says Mr. Bilby, for once throwing objectivity completely to the winds, "Ben-Gurion was eternally right and he struck a powerful blow for Jewish sovereignty by overcoming the Altalena."

SPACE AND TIME does not permit a detailed review of the balance of "New Star in the Near East," but, like the author, I cannot leave the question of the selfexiled Palestinian Arabs. Mr. Bilby admits, by implication at least, that the Jews were not responsible for the flight ("I never found the slightest shred of evidence to support this contention ..."). He also admits that it was a deliberate matter of policy, "initially at least" on the part of many Arab leaders. "Let the Palestine Arabs flee into neighboring countries. It would serve to arouse the other Arab peoples to greater effort ..." (That it was also calculated as a military measure to disrupt the economy of Israel escaped Mr. Bilby's attention.)

But though the author absolves the Jews of blame for this flight, he is ready to convict them of guilt for the nasty emigrants' present situation. "Because of (Jewish) immigration, 800,000 Arabs live in tented exile and the Moslem world lives in vengeful ferment." Israel's offer to accept 100,000 seems ungenerous, and "everyone grasped at straws

of justification." Elsewhere the plight of the Palestinian emigrants is compared to the Jewish refugees from nazidom.

I PRETEND to no objectivity but I am not a complete stranger to logic. On the basis of logic and facts, Mr. Bilby's anguish seems less than objective. The 800,000 Arabs (elsewhere the author admits the figure is a disputed one) are not living in tented exile because of Jewish immigration, but because they left voluntarily, as part of the Arab war effort, and planned, when the invasion struck, to "return to their homes and be compensated for their absence with the property of Jews driven into the sea."

Mr. Bilby, as an American, must know the definition of treason given in the Constitution of the United States: "treason against the United States shall consist in levying war against them or adhering to their enemies." The Palestinian Arabs who fled did both—those who remained are of course full and equal citizens of Israel. Is this a straw of justification to grasp at? One of the lesser penalties for treason has always been exile; if the Palestinian Arabs close to impose the penalty upon themselves, it seems logical not to disturb their choice.

I would not let anyone think me so ruthless that I rejoice in the misery of these emigrants. But, unlike the author of "New Star in the Near East," I cannot feel the responsibility for their rehabilitation lies upon Israel rather than upon those who created their plight. The Arab League made them; surely the Arab League, its vast stretches of territory underpopulated, should take care of them.

I HAVE ALREADY extended this review beyond reasonable space. I cannot refrain from one final quote—though it has no immediate connection with the author's alleged objectivity. Speaking of the literature, architecture, music of Israel, "It is not," he says with sublime innocence of literary history, "a natural surrounding to stimulate great cultural achievements."

Since June, the Israel Radio "Kol Yisrael" (The Voice of Israel) has been broadcasting 45-minute Christian religious programs every Sunday afternoon.

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The Sports Whirl

Wrestler Henry Wittenberg May Be Best Athlete At Maccabiah

By HAROLD U. RIBALOW

WITHOUT being disrespectful of any of the noble athletes who will represent American Jewry at the 1950 Israel Maccabiah, I am sure that the very best American, and probably, world athlete at the games will be a New York cop, Henry Wittenberg. Henry is a wrestler, a word which usually makes me—and millions of real sports fans—snicker. Once upon a time, back when the Greeks were running the civilized world, wrestling was an honest and gruelling sport. Then came the magnificent Greek of modern times, Jim Londos, and the "sport" became a vaudeville act. It died, as all vaudeville died—quietly, and nobody missed it. When video hit the innocent American public square in the eyes about three years ago, the rasslers made a comeback. This time the most popular of them were such atrocities as Gorgeous George and others like him, who featured permanent waves, perfumes and valets. There was no relationship to real wrestling, or to real sport.

BUT IN THE WELTER of phony wrestling, there was at least one honest man, naturally an amateur, not a professional, and one who could probably lick every one of the fakers cavorting around the nation's rings. He was Henry Wittenberg, the Jewish cop, the Olympic lightweight champ. Henry is

a seven-time National Amateur Athletic Union champ. He first won the title in 1940 and has never lost a match since then. In 1942 and in 1945 he didn't win the title because in the earlier year he couldn't get away from his job, and in 1945 he was in the Navy.

THERE ISN'T ANYBODY around who can beat him, as he proved in the Olympics and in his ten year reign as the best amateur in the world. In an amusing piece on Henry by Red Smith, which is reprinted in Smith's book "Out of the Red," Wittenberg is quoted as saying that he planned to quit after the Olympics. Well, he did and he didn't. He has quit but will take part in the Maccabiah. He brings genuine class to the Maccabiah, just as he brings real honest ability to wrestling, once a great sport, now a great spoof.

IN MY comments on why Jews don't star at boxing any longer. I stated that boxing is a game for the poor and now that the Jews of America are fairly well-to-do, their sons do not have to make their living by taking a beating in the ring. Lately, it has been expressed far better by Bill Heinz in a N. Y. DAILY NEWS column. He quoted Eddie Eagan as saying that "Boxing is the refuge of the underprivileged." And then he quoted Johnny Attell as declaring that

"what boxing needs is another depression. When jobs are tough to get and when you have bread lines, the gyms are packed with fighters." Heinz added:

"They were both, of course, saying the same thing. They were saying that young men will come to boxing in great numbers only when they are driven by a hunger. They must be driven by a hunger that is actual and in their bellies, or by that other kind that comes from being deprived of equality and from being subjected to persecution.

"You can trace this in boxing if you look back over what they call the sociological growth of this country. When the Irish first came over here, and were considered a minority people and were made the butt of jokes and of derision, they produced a run of great Irish-American fighters. The same causes were present behind the cycles of Jewish fighters and Italian fighters and they offer the explanation today of our fine Negro fighters."

HEINZ THEN ADDS, "The rise of equality is marking the decline in boxing. That is the basic truth behind the depression in the fight game, and it may be that when we arrive at the day in this country when any young man can get a fair chance in any calling, we will have seen the last day of boxing as we know it."

JEWISH PITCHER GETS NOD AS TOP ROOKIE IN TEXAS LEAGUE

BATTERS	G	AB	R	HR	RBI	Pct.
Ginsberg, Toledo	58	189	65	6	34	.344
Gordon, Boston	95	335	104	20	75	.310
Rosen, Cleveland	118	429	123	33	96	.287
Limmer, St. Paul	123	426	119	24	98	.279
Richter, Louisville		418	108	1	50	.258
Abrams, Brooklyn		10	0	0	0	.000
PITCHING	G	IP	SO	W	L	Pct.
Rotblatt	34	216	179	18	8	.692

Willie Wielansky, a pitcher for Marshall, Tex., was picked by local sports writers and sportscasters last week as the outstanding rookie in the East Texas League. He has a won and lost record of 17 and three.

Sid Gordon slipped three points last week to dip his average to 310. He collected four hits in 15 trips to the plate.

Al Rosen, the Indian third-sacker, smacked out another homer to hike his total to 33. Meanwhile he hoisted his batting average by one point to .287. Joe Ginsberg, Toledo catcher, pushed his batting average up 9 points to a fat .344. He smashed out 10 hits in 25 times at bat. When he banged out a homer and a pair of singles on Aug. 19, the performance gave him eight hits in his last 13 tries.

Marvin Rotblatt won a game last week to boost his average from .680 to .692. That put him two games short of the golden goal of 20 wins, with eight losses.

The thanks of this department to Mike Madden of St. Louis, Bernard Cohen of Pittsburgh and Harold Gordon and Leon J. Weinberg of Louisville for sending in the following names: Saul Rogovin, Allen Richter, Lou Limmer and Norman Wielansky.

Readers are asked to send in names of Jewish ballplayers in their area. Please drop a note to The Post, Box 1633, Indianapolis, 6, Ind.

Incidentally, does anyone know whether Ivan Abramovitz of Twin Falls in the Pioneer League is Jewish? When he hurled a one-hit victory over Pocatello on Aug. 21, he scored his 20th win of the season.

Chicago Girl Loses In Tennis Tourney

PHILADELPHIA—Toby Greenberg of Chicago was beaten last week in the quarter-finals here of the National girls tennis championships.

Miss Greenberg was knocked out of the tourney by Maureen Connolly, top-seeded 15-year-old from San Diego, Calif.

The total number of immigrants who arrived in Israel during 1949 was 238,331, compared with 118,993 during 1948. This represented an increase of over 100 per cent.

Iraqi Jew Wins Fight To Stay In U.S.

National Jewish Post
BOSTON—A young Iraqi student of Jewish origin has won the right to remain in the United States as a legal immigrant as a result of a case won by the legal commission of the New England Division, American Jewish Congress, it was made known by Max Kabatznick, Boston attorney and chairman of the Congress legal commission.

The student's name was not revealed for fear that his family, which still lives in Iraq, might suffer retaliation. The student is now enrolled in a Massachusetts university, won his freedom to remain here in the first case to be tried under the recently amended D.P. Act which was signed by President Truman on June 16.

His visa had expired and he was about to be deported. The legal commission stepped in and began a legal battle on June 27 to change the status of the Iraqi to that of an immigrant under the newly amended D.P. Act of 1948.

Israel And Jordan Resume Peace Talks

JERUSALEM—(WNS)—Optimism over reported secret peace talks between Israel and Jordan was voiced here this week by a highly informed source.

According to that source the suspended negotiations had been resumed and the talks are making highly satisfactory progress. Some weeks ago an Israeli spokesman denied the then current rumors of direct peace talks with Jordan. There were negotiations prior to the elections in that country some months ago, but the talks were suspended pending the outcome of the elections. However, since then the Arab League has used pressure on Jordan against entering into peace talks with Israel.

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Digest of Yiddish Press

MAURICE SCHWARTZ'S YIDDISH THEATER ON 2ND AVE. BROKE

By RABBI SAMUEL SILVER

THE FORWARD now has a correspondent in Hawaii. He is none other than Maurice Schwartz, the famed Yiddish actor whose Second Avenue theater has gone broke. Schwartz is on location near Hilo, where 20th Century Fox is making a film "Birds of Paradise," in which he will play a Hawaiian priest. Enviously describing the way Director Delmar Davis spends millions of dollars on the movie, Schwartz reports that he has struck a blow for his people. In a chat with Davis, Schwartz complimented him on his understanding of the Hawaiian people and added that a great film based on the life of Moses would be the sort of thing which he, Davis, could well do. Replied the director: a wonderful idea. The idea's next stop: the desk of Darryl Zanuck, Davis's boss.



SILVER

DAY Endorses Lazarus To Succeed O'Dwyer

For mayor of New York the DAY has already editorially endorsed Lazarus Joseph, the city controller. In an article on the mayoralty picture as it looks since O'Dwyer's resignation, the DAY asserts that although Jos-

eph is universally regarded as the most able man and the most popular man (he garnered more votes than O'Dwyer in the last election), he may not get the nomination if Herbert Lehman declares for the Senate again. Why? Because an unwritten political rule forbids the Democrats from putting up Jews for two major offices. It is time this "tradition," were broken, hints the DAY.

Are Left-Wingers Showing Their Wares In Chicago?

In a series of articles on the aftermath of the measures taken by Jewish organizations in Chicago to protest the "Tribune" article about a "Jewish conspiracy," I. Segal of the Forward levels strong accusations against the group which is seeking to form a Jewish Community Council.

Segal charges that the members of this group, and especially some Conservative rabbis who are at the head of it are "fellow-travelers." His characterizations of the rabbis, whom he does not name, are especially denunciatory.

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Synagogue Remodels To Handle Rush Of Bidders For Free Seats

By VERA COZEN

National Jewish Post Correspondent
CAMDEN, N. J. — (NJP) — South Jersey's largest Conservative synagogue has been forced to do some remodeling to accommodate an anticipated record crowd of non-members for free High Holy Day services.

The program of inviting non-members to attend the services without charge for seats was started in 1948. The Beth El congregation placed ads in the local dailies and placards throughout the community, offering free seats with a promise of no solicitation of funds. (NJP Oct. 22, 1948).

Rabbi Harry B. Kellman, spiritual leader, said the response last year was "overwhelming." Services were held in the auditorium of the synagogue. Since congregation officials had far underestimated the response to the invitation, the pulpit was a makeshift one and a temporary Torah and Ark was used.

This year, an altar and balcony identical to the one in the main chapel has been built in the auditorium. A rabbi has been appointed to conduct the supplementary services with the help of Isadore Krakower, prin-



RABBI HARRY KELLMAN
The Flocks Multiply

icipal of the Beth El Religious School.

Rabbi Kellman took the POST correspondent on a tour of inspection of the remodeled auditorium. An outmoded wing of the building that housed several small school rooms and a tiny chapel has been combined into one large paneled chapel that

will be used for childrens services on the Sabbath and Holy Days. Several modern additions have been made. One change is small recesses on either side of the Ark to rest the Torah between readings. The Torah will be protected by silver chains.

"This chapel was most necessary because of the tremendous increase in attendance by the younger group," Rabbi Kellman said.

Beth El has the largest Hebrew and Sunday School in Camden County. Part of the curriculum is attendance of students at Saturday morning services for which credits are given.

"After our experience last year, we can expect the same size crowd, if not larger," Rabbi Kellman said. "We want these unaffiliated Jews to not only attend services but also to be in an environment that lends itself to the religious meaning of the Holy Days."

He said the synagogue and the membership "has done everything possible" to provide such conditions.

Recently a 10-room school building was erected as an addition to the synagogue.

NCRAC Steps Into Advertising Racket

NEW YORK (WNS) — The National Community Relations Advisory Council met here this week with representatives of the American Association of English-Jewish Newspapers to consider charges that a group of publications have resorted to unethical practices in soliciting advertisements.

Following the meeting, NCRAC issued the following statement:

"In the interests of the total Jewish community, the National Community Relations Advisory Council has taken cognizance of the issue of the alleged unethical practice by Jewish publications in the securing of advertisements."

The Council plans to confer soon with officials of publications concerned with this problem as well as a follow-up meeting with the publisher's association and the publications concerned.

Hungarian Zionists Arrive In Israel

HAIFA—A group of 350 Hungarian Jews, including 40 Zionists recently released from prison, arrived here last week.

They included top officials of the Hungarian Zionist Organization. One third of the group were either sick or elderly.

The Hebrew University in Jerusalem plans to open a special laboratory to study poliomyelitis, with the help of experts from Yale University.

More than 6,500 tons of wine grapes, enough for 500,000 gallons of wine, have been picked this season in the Shomron and Judea regions of Israel.

Colorado Says Yes, Vermont No On Vote

NEW YORK—Jewish voters in Colorado will be able to use the absentee ballots in the Sept. 12 primaries, which fall on Rosh Hashonah, but the same privilege has been denied Vermont Jews.

The Colorado state election law was amended for that purpose by a unanimous vote for the state house, according to World Wide News Service. In Vermont, however, Attorney Gen. Clifton G. Parker ruled that absentee ballots could not be used by Jewish voters.

In Detroit, Jewish Boy Scouts were called into action for a door-to-door campaign to acquaint Detroit's Jewish sections with the technique of using the absentee ballot. Between 25,000 and 35,000 Detroit Jews are on the eligible voters list.

Nazis Busy Again In Yorkville Area

NEW YORK — (WNS) — The festering sore of Nazism has erupted once again in the Yorkville vicinity of this city, according to a report by the Compass, New York daily.

Chapters of the American Fascist Union are being organized in this German-American section by Richard Hamel, head of the Union. Hamel boasts that he is in "constant touch" with Sir Oswald Mosley, British fascist leader. Copies of the leaflet which is distributed to the Union's Boston headquarters, attacking and defaming Jews, were reprinted in the N. Y. newspaper.

FIRST JEWISH CHAPEL IN N. E. HOSPITALS OPENED

National Jewish Post

BOSTON—Although Jews have been prominently identified with medical institutions in New England, the first Jewish chapel in any New England hospital, including the Jewish sponsored hospital in Boston, will open officially at the Boston City hospital during this year's high holiday observance. The chapel will be open after that daily and services will be held every Saturday.

Rabbi David B. Alpert is chaplain of the new chapel and will service the religious and Jewish cultural needs of Jewish patients as well as the 200 Jews who are on the medical staff and in other positions of the city hospital.

The chapel was built by the city of Boston in one of the newer units of the far-flung collection of buildings making up the Boston City hospital.

The chapel includes a room for worship and a conference room which will include an art exhibit of works by Jewish physicians and artists, and a library of Hebrew, Yiddish and English books for use of the patients and personnel.

U. S. Jewry Asked For 92 More Chaplains

National Jewish Post

NEW YORK—American Jewry has been asked to provide 92 additional Jewish chaplains for the armed forces by next July 1, Rabbi Solomon B. Freehof announced this week.

Rabbi Freehof is chairman of the division of religious activities of the National Jewish Welfare board.

He said 39 chaplains were needed by Jan. 1. Of these four will enter the Navy, eight in the Air Force and 27 will get general Army assignments.

Rabbi Freehof said the Armed Forces Chaplains Board had been assured the chaplains would be recruited.

Jewish Centers Spend 12 Million On Buildings

National Jewish Post

NEW YORK—Fifty-nine Jewish community centers in 55 communities started building programs at a total estimated cost of \$12,000,000 during the year ending Aug. 31, it was announced this week.

The National Jewish Welfare Board said that 20 new or remodeled buildings costing \$5,530,000, are now under construction. The JWB, which is the national association of community centers, said that 26 other centers completed and occupied new or remodeled buildings costing \$4,300,000 during that period. Fourteen other centers acquired building sites during the year.

Matzoh Factory To Be Moved To Israel

JERUSALEM—A pre-fabricated

factory for the manufacture of matzohs will be transported from Canada in a \$3,000,000 enterprise.

The plan was developed in an agreement between the Economic Society for Jerusalem and Manischewitz Co. The factory will employ 60 persons.

General Zionists Vow To Back Government

TEL AVIV—(WNS)—A pledge

to support the present Israel Government despite opposition to its economic policies, was made this week here by the General Zionist Party.

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by J. Greenstein—\$.35

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